

***Exposing the reality of
Qadianism***

***(original title : Mirzâi
Haqiqat ka Izhaar)***

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Siddiqui Quaderi Madani(R.A)*

In reply to pamphlet « Haqiqat ka Izhar » by Jamal Ahmad Mirzai,
citizen of Mauritius, (during the Maulana's visit of 1928 -1929).

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Published by : *White Rose*
Publications
Mauritius

Hard Print by : Elysée Printing
Dr Hassen Sakir Street
Port Louis, Mauritius,

First Published on 12 Rabi' ul Awwal 1433

5 February 2012

Note : This book contains some Quranic verses. Please handle with respect.

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Abbreviations :

(s.a.w) = Swallallaahou alayhi wa sallam meaning 'May Allah's grace and peace be upon him'.

(R.A) = Rahmatullaahi alayhi meaning May Allah have Mercy on him

(a.s) = Alayhis salaam meaning 'peace be upon him'

Foreword

His Eminence Maulana Shah Muhammad Abdul 'Aleem Siddiqui Madani(R.A) first came to Mauritius in 1928 to spread the true message of peace. As a true son of Islam, he faithfully transmitted the eternal message of the Holy Qur'aan brought by the Beloved Prophet Hazrat Muhammad Mustapha(peace be upon him). The people of Mauritius met him with a warm welcome and are forever grateful for the services he rendered for the preservation of the true faith of Islam in this island.

Wherever there is good, there is also evil which tries to prevent progress. In the late thirties of the 20th century,

Qadianism had left the shores of India and had reached the small island of Mauritius. Each time Satan raises its head to prevent truth, Allah sends one of his faithful servants (Waliullah) to restore the victory of good over evil. During his first visit, Maulana Abdul Aleem warned the people of Mauritius about the Qadiani menace and he spent time explaining the reality of Mirzaism. One notorious Qadiani by the name of Jamal Ahmad, also known as Hafiz Ji, wrote a pamphlet wherein he spilled so many false information about Islam and he also challenged Maulana Abdul Aleem Siddiqui(R.A) for a debate. Usually, a public debate has to be organised properly and according to rules. The points to be debated and the conditions have to be put in writing before the debate can start. Each time, using all sorts of pretexts, Hafiz Ji avoided coming forward and when Maulana Abdul Aleem Siddiqui(R.A) was about to leave Mauritius

to continue his missionary tour, the same Hafiz Ji promptly published a pamphlet to allege that the Maulana had not been able to respond to his challenge. Little would Hafiz Ji know that he had committed an irreparable mistake.

Since time was short, Maulana Abdul Aleem Siddiqui(R.A) decided to give a fitting and permanent reply to the Qadianis. While travelling by ship, he decided to write this booklet which comprehensively refutes all the falsities of the Qadiani religion. After going through the book, one 'Alim is reported to have said 'let alone Hafiz Ji, even if Mirza Sahib himself were to rise from his tomb, he would not be able to refute this book of Maulana Abdul Aleem Siddiqui(R.A). Such is the quality of this work.

What is most commendable about this book is that it

was written during a voyage by ship where there could not be written sources of reference. Yet the Maulana copiously quoted from the Hadiths and from Mirza's own books by memory. This, in itself, is an extraordinary feat few people could match.

After the book was published, the Muslims of Mauritius enjoyed long periods of calm and peace. The Qadiani threat was extinguished for many years to come. Later, in Pakistan, the illustrious son of Maulana Abdul Aleem Siddiqui(R.A) was to make history when he ably fought the Qadianis in the Pakistani parliament. Indeed, it was thanks to the tireless efforts of His Eminence Maulana Shah Ahmad Noorani Siddiqui(R.A) that finally the Pakistani parliament declared on that fateful 7 September 1974 that all Mirzais and Qadianis are 'non-Muslims'. Eventually, other Muslim countries followed suit and

today, Alhamdulillah, in the Muslim world, Qadianis are not recognised as Muslims. During his whole life, Maulana Noorani worked ceaselessly against the Qadiani evil and he successfully helped many people who had gone astray to embrace Islam.

Today, the threat is still there. It is our duty to be very careful. Muslims need to work in collaboration to spread the true message of Islam. For this reason, World Islamic Mission Mauritius has taken the initiative to translate this marvellous book from Urdu to English so that a majority of people can learn about the falsities of Mizra Sahib. This book will be read all over the world where there are WIM branches and the message will spread far and wide.

I am particularly grateful to my elders for their encouragement and support. My mother tongue is not

Urdu, and I have to continually search dictionaries to be able to match the high standard of language set by Maulana Abdul Aleem Siddiqui(R.A). I pray Allah to accept whatever effort I have put in and I am particularly hopeful that this small work will please the blessed soul of Maulana Abdul Aleem Siddiqui Madani(R.A).

This piece of work would not be what it is today without the immense contribution of the respected Maulana Noor Hayat Khan Noorani to whom I am grateful for having cheerfully accepted to review and correct the script. Maulana Noor Hayat Khan is extremely rigorous in his work and it has taken us about 18 months just to revise the whole script. This whole period has been a learning process for me and the advice of such a learned person is priceless. I consider it a privilege for me to have benefited from his knowledge and wisdom and I thank him with all

my heart for his dedication, patience and effort in this noble venture.

If we are true followers of the Siddiqui lineage, our duty beckons us to promote this book to our friends and especially to those of our acquaintances who are from the Qadiani religion. May Allah bless all those who are working to preserve Aqueeda Khatmé Nubuwwat across the world. Ameen.

Abdus Saboor Mohamed Saleh

11 December 2011

15 Muharram 1433

Introduction

Praise be to Allah, Unique is He, and Peace and Blessings be on the one after whom there is no prophet.

I came across a pamphlet entitled ‘Haqiqat Ka Izhaar’ (The exposure of truth). Although I neither have time to reply to such nonsense nor is there really any urgent need for it, but as a matter of fact, in view to prevent naive persons from being misled by any misunderstanding it was deemed necessary to shed light on the actual facts. The pamphlet writer is the same one who, in his Mirzaï gathering in Rose Hill, claimed that he had written a letter

to me, whereby he had challenged me for a debate.

I was waiting for the letter to meet the challenge of this gentleman according to his wish through a comprehensive debate but that wait remained an endless wait. And now I have come to the conclusion that this was also a subtle way to deceive people and extol one's own greatness. Once his own leader Mirza Sahib had invited Hazrat Peer Mehr Ali Shah for a debate and even insisted for a Mubahila (mutual call for malediction to distinguish truth from falsehood) and then he did not turn up in Lahore by making all sorts of pretexts. Moreover he called Maulvi Sana-ullah at Qadian in order to refute his arguments but then he did not show up. So why should it be difficult for his follower to speak so many lies....(...when the leader himself is so good at failing to meet his own challenges).

As soon as I reached Mauritius, I publicly announced that anyone seeking to have any clarifications on any Islamic issue could meet me at the Jummah Masjid in Port Louis from ten to four o'clock in the afternoon and understand the matter in question. Thus, by the grace of Allah such crowds of people came to meet me during that period that I could not easily spare some time for a little rest and eating. Furthermore, many Mirzais came to visit me and the answers they received not only silenced them but at the same time they obtained satisfaction and, Alhamdulillah, among them those whom Allah wished became repentful and reverted to the community of Muslims.

One gentleman by the name of Roshan Bhunnoo conveyed a message to me, saying that he along with six to

seven of his close relatives wanted to meet me to seek understanding about a few issues. He added that should he be satisfied with my explanations he would be ready to forsake Qadianism. Since he had some personal problems he did not want to come to Jummah Masjid; instead he requested to meet me at Hajee Wazir Ali's house in Trou d'Eau Douce. In spite of being quite busy, I consented to travel about thirty miles to reach there. Roshan Bhunnoo was present there with some fifty to sixty people instead of six or seven. I said to him "Bismillah! Go ahead with any query you have". He said, "Personally I do not have anything to enquire about but I wish that you face my Hafiz Sahab (the writer of the Pamphlet) in a debate so that we may listen to both parties in order to take a decision." I replied "This is your wish but is your Hafiz Sahab also ready for a debate? Since long I am waiting for his letter he mentioned in his gathering in Rose Hill.

According to your wish I am ready for a debate as well, provided he sends me his duly signed letter in which he should clearly mention which topics he wants to discuss and under which conditions along with the place and time he wishes to have the debate. Upon receipt of his letter I will consider his conditions and once we both have a written mutual agreement on the parameters of the debate, I will then face him according to the said agreed conditions so that you may have a decisive outcome for you to decide. In reply to this, Bhunnoo said "Very good. You keep your word. I will personally hand over to you his duly signed letter with all the conditions etc written in it." Perhaps, Bhunnoo even took oath for this and then left. Several months went by but till today this letter was not to come nor did it ever come. Meanwhile one person named Abdur Rahim and Bhunnoo wrote to me, asking me to face their Hafiz Sahab for debate at a particular place and

time. After that promise of his I considered his absurd letter as waste paper and disposed of it. But some of my friends deemed it appropriate to remind him of his promise, which he seemed to have forgotten. Thus, they again reminded him of his promised words through registered letters and also warned him that if he did not send his Hafiz Sahab's letter, it would be understood that his Hafiz Ji was evading the debate. However those friends' letters also did not have any effect on him.

Finally during my preachings at brother Abdur Rahim's house, (by the way, he and his relatives had repented from Qadianism) I related this whole story during my speech and announced that I was about to leave this island. I informed all the Mirzais that if ever their Hafiz Sahab wanted to face me in a debate as per his announcement, then he should send to me his letter

within twenty four hours. Otherwise his lies would be disclosed to all and it would become obvious that he was evading the debate. I was still saying these words when some unknown voice from behind a wall of an adjacent Qadiani compound called out "Write down whatever you are saying and send to me. Only then we will convey the conditions of the debate". I immediately replied, "Who is talking behind the wall? Whoever has anything to say, come forward and say whatever has to be said in a decent manner."

After this challenge of mine the unknown voice became silent. At the end of the speech, some experienced people told me that the voice was that of Hafiz Sahab himself. I said that I am preaching the true religion with love. I do not need to challenge anybody for debate. But if ever somebody wishes to debate with me,

most willingly I am ready. If I were to give a written challenge to Mirzais, then I have to send the same type of writings to Christians, Buddhists, Sanatis and Aryas. Otherwise they will have the opportunity to criticize.

After that, I waited for Mirzai Hafiz Sahab's letter for twenty four hours. Till today neither did I get the letter nor any news about it. It was clear that Mirzai Hafiz Sahab was evading the debate. Perhaps his own group members had made him (Hafiz Ji) feel small for his false promise, false announcement and for the fact that during my lecture he spoke (from behind the wall) and then did not show up in spite of my calling. Maybe he was also worried about financial matters since the income of the Qadiani fund had considerably fallen down following the repentance of Sheik Abdur Rahim. Having no other alternative Mirzai Hafiz Sahab chose the same strategy of

shooting pamphlets and this had always been the habit of Mirza Sahib and his followers so that the poster, with my name in the headlines might be sold easily and thus secure him a good income on the one hand and on the other hand it would be a suitable way for him to give consolation to the Mirzaïs that (even if he could not do more, that is, have a proper public debate) at least he has written a pamphlet. He was convinced that Mauritian Muslims did not have an Urdu press, nor any writer and nor even a publisher. Therefore there was no possibility for them to print any reply. As far as I am concerned they knew that I was about to leave Mauritius and was very busy. So taking advantage of this situation, he thought that by getting the pamphlet published so that he might keep control on the Mirzais and he would get the occasion to say, "See! nobody has been able to reply to my pamphlet."

But he should be aware that Alhamdullillah(Praise be to Allah) the servants of the Religion of the Last of Prophets, Peace and Blessings of Allah be on him and his companions, are ever ready to serve the Religion whenever the need is required. Hence this book is in reply to his pamphlet.

I certainly invite non-muslims to Islam based on the principle of love as instructed in the Holy Quran, and by the grace of Allah I am successful. I neither attack anybody nor do I hurt anybody's feelings. This can be proved by the fact that throughout the island a great number of non-muslims have attended each of my public lectures. In one gathering in Vacoas a Christian priest spontaneously made such a remarkable short speech that left the impression of his being closer to Islam. Secondly an affluent Englishman, while congratulating me for my

speech delivery in eulogous words effectively demonstrated how much he had been influenced by my speeches. By that time some fifty people had embraced Islam. True, the fact that a large number of people are renouncing Qadianism is making it heavy for Hafiz Sahab to keep silent. But I have no solution for this problem of his. I have never ever attacked anybody. However, when the Mirzais spread false news about the debate letter, I was compelled to openly alert people about the Mirzai reality. In this context also whichever words Hafiz Sahab may find harsh are not mine but those of Mirza Sahib himself. I am only repeating them. Accordingly the following can be considered:

(1) In connection with Nikah with Mohammadi Begum and foretelling her husband's demise, Mirza Sahab says:

a) If the second part of this prediction is not fulfilled, then I would certainly be proved to be the worst wretched person. (Zumimah Anjam Atham, page 54)

b) All these matters, which are above human capacity, are sufficient to distinguish between a truthful person and a liar. (Shahadat-ul-Quran, page 75)

c) If I am lying my prediction will not be realized and my death will come. (Hashiyah Anjam Atham, page 31)

d) I do not consider my own declaration of truth or falsehood as an essential yardstick in

itself. (Anjam Atham, page 223)

Obviously the world knows that the predictions did not materialize. The desire for that Nikah and the grief of separation remained in Mirza Sahib's heart when he died. Now it is up to the Mirzai followers to decide whether Mirza Sahib, according to his own words, became the worst wretched person and liar or not!

(2) Secondly, Doctor Abdul Hakim Khan, after renouncing Mirzaism, made this prediction that, "In front of the truthful, the wicked will perish, that is within three years Mirza Sahib will die before my own eyes. (Elaan-ul-Haq 12 July 1906).

In reply to this, Mirza Sahib stated in his pamphlet

dated 12 August 1906 “The Lord will distinguish between the truthful and the liar. It is never possible for the truthful and reformer to perish in front of the wicked. It is impossible for me that I die such a cursed and disgraceful death as forecasted by Abdul Hakim Khan.”

The whole world knows that according to the prediction, on 26 May 1908 Mirza Sahab died of cholera, a contagious disease which he himself described as being a divine punishment for his adversaries (He died in Lahore and was buried in Qadian). Now it is up to Hafiz Sahab and his friends to decide whether, as per the prediction, Mirza Sahab died a disgraceful and cursed death; and whether his death distinguished between the truthful and the liar. I have never used any irreverent word in his regard nor is it my habit doing so. If, in those aforementioned statements of Mirza Sahab there are

several attacks on his own self, then he is himself is responsible for this and not me. If any Mirzai can ask him to account for this, definitely he must do so. My real criticisms, or in the words of Hafiz Sahab, my harsh attacks were only this much. But I have firstly read Hafiz Sahab's one-sided pamphlet then, secondly, his two-sided pamphlet till the end of both but I did not find any response to those criticisms.

It is true that due to sheer lack of intelligence he has expressed his defective views on parts of my lecture and the questions raised by him and the focus he placed shows that he has only copied his opinions from his Mirzai chiefs. Those questions have been answered by Islamic scholars many times and have been published not in thousands copies but in hundreds of thousands copies. Maybe Mauritians have seen only few of them. Therefore,

considering the fact that the same thing is repeated several times in Hafiz Sahab's long document, I will only reply briefly under separate titles. Hopefully some people may be bestowed with guidance through this.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

(And successful accomplishment of my task depends on Allah's Help, on Him do I put my trust and towards Him do I turn in repentance).

Jama'at (Group/Gathering/Assembly)

In the very beginning of my lecture I had said that there is no division in Islam. "Ma Ana alaihi wa as-haabi" is only one path. Hanaffee, Shaafi'i, Maliki, Hambali are not different sects. They are all followers of the same path.

And this is actually the Sawaadi

'Azam about which it has been said:

اتبعوا السواد الاعظم فانه من شذوذ في النار

"You follow the Sawaad-e-'Aazam (great majority) because the one who deviates from it will go to Hell." [Abu Daa'ood]

The Holy Prophet (s.a.w) referred to this Sawaad-e-Aazam as Jama'at.

ان الله لا يجمع امتي (او قال) امة محمد صلى الله عليه وسلم
على ضلالة ويد الله على الجماعة ومن شذوذ في النار

He said, "Certainly Allah will not let my community (Ummat), {or he said} the Community of Muhammad(s.a.w) agree unanimously on deviation from

what is right and Allah's Hand (special favour) is on the Jama'at, and those whosoever deviated will be thrown into the fire of Hell." Now if the Mirzai group brings new religious beliefs or principles and deviate from the Sawaad-e-Aazam and community (Jama'at) of Muslims, they should give a thought to their ultimate destination. It has been mentioned in the Hadith and even people with average intelligence can understand whether the word Jama'at applies to a group of three hundred million people or a few Mirzai individuals.

العلماء ورثة الأنبياء

The Ulema are heirs to the Prophets

The Hadith "Al Ulamah warathatul ambiya" also depicts the greatness of Ulemas belonging to the Sawaad-e-Aazam. However, there are some ignorant people who,

while claiming high knowledge without having even an ordinary level of it, deviated from this great majority and by spreading mischief on the basis of their personal interests formed their small groups. These people are referred to as "sharrun min tahti adeemis samâi". There is no need for Hafiz Sahab to seek for those on whom this Hadith adequately fits; he can easily find so many of them among the Mirzai sect.

I do not tell about any new way to follow nor do I teach any new religion. Neither do I create any new group or sect for myself. I only invite people to the way of "Maanaa alaihi wa as-haabi". I teach people not to bring in any self-conceived modification in the meanings of the Holy Quran and Hadith but to understand the same meanings as understood by the Seal of Prophets(s.a.w),

and the meanings he taught to his Companions, which meanings have been brought to us without break.

Hafiz Sahab writes: The Ulemas who are successors of prophets are some special people. He goes on to add that people blessed with inspiration (Ilham) speak the words of the Lord. He further adds that by scholars (Ulema) is meant Mujaddids (reformers) and Mulhimeen (people blessed with inspiration) and not the common Molvi. This is the personal opinion of Hafiz Sahab. It is neither mentioned anywhere in the Holy Quran nor in the Hadiths.

Concerning 'Alif-Lam-Meem' he noted that it implies the same thing but he did not mention how. If only he had read about syntax and etymology, he would have known the various types of Alim Lam Meem and he would have

written what 'Alim Lam Meem' really means. Even if he has not studied Arabic, he can still consult the Arabic grammar books now available in Urdu language. He could have consulted them and then he must have given some reference from the Divine Book and Sunnah in his support to prove that after the Seal of Prophets(s.a.w) any claimant can say that his inspiration is a legal proof.

Reformers (Mujaddideen) and Inspiration (Ilham)

Hafiz Sahab did write the Hadith about reformers but he brought about such absurd distortions in the grammatical order of his

(Footnote: You can only suppose 'Alim Laam' (the definite article) here to imply something already present in mind. So it is obvious that (in the

Hadith ‘Al Ulamaa warathatoul ambiyaa’) it is the scholars of Islam because they are well defined and well known between the speaker and the listener. So it is really they who can be inheritors because the heir is the one represents the foundation of the legator’s legacy and the Holy Prophet(s.a.w)’s legacy is knowledge of the religion as established by the authentic Hadiths and therefore it is certainly established that the heirs are the scholars of religion (Ulema-e-Deen). To deny this fact is tantamount to distorting the Hadith under discussion and to refuse to accept the Hadith (which says) “We do not leave behind dinars or children”. And it is not at all possible that reference is being made to inspired people (mulhimeen) because they were not mentioned before, that they may be considered as well-defined, nor are they being implied to be accepted and agreed to be in between speaker and hearer. So why the big fuss and this fallacious argument. Mulhimeen (inspired) can neither be proved as heirs because how can new inspirations be declared to be the heritage when the legacy of the Holy Prophet(s.a.w) is the Divine Book and Sunnah which is firmly established from the authentic Hadiths).

words by writing

راس مائة كل سنة

that even anyone with

the least Arabic knowledge can point out the blunder. However even by manipulating the meanings to some extent he could not prove that reformers mentioned here will be inspired ones and that their knowledge can be considered as evidence for *Islamic law*. And then how really shocking it is to see so many contradictions in only a few lines of this two page pamphlet.

(1) First, he writes that ‘by scholars’ is meant those persons who are blessed with perfect gnosis of Allah (Ma’rifat).

(2) Perfect gnosis only comes through inspiration. It follows that the Ulamaah are those who are bestowed with inspiration and that those who are not bestowed with inspiration cannot be considered to be among the Ulamaah,

thus they are not the rightful successors of Prophets.

Then he goes on to explain that those Maulvis who associate themselves with the Mujjaddid also inherit such knowledge through the latter. That is, even though they are not bestowed with revelation or inspiration (Ilham) they will inherit perfect knowledge thanks to the Mujaddid.

Just consider the above sentences and decide whether they are contradictory or not?

And then surprisingly and we can say most surprisingly, by associating oneself to Mujaddid and through the latter, one can inherit knowledge but by following the right path (Siraat-e-Mustaquim) of our Holy Prophet(s.a.w)and associating oneself with Him who is the

Possessor of the Book and Revelation and by taking true knowledge from him via authentic sources one does not inherit knowledge and cannot be considered to be among the Ulama and will always remain in danger !

Bareen 'Aql o Daanish babayad gar yast

(We should cry over such kind of reasoning).

Referring to the verse *قل هذه سبيلي ادعوا الى الله على بصيرة انا*
(Surah Yousuf, verse number 108) *ومن اتبعني*

and giving a self- concocted translation of it and confining “man attaba’ani” to Sahabas (companions of the Holy Prophet) only and thus regarding as closed the door of 1200 years of Tabligh (religious propagation) because during that long period not a single Mujaddid claimed that

his Ilham is legal proof and that people had to accept them otherwise they would be declared as Kafir. According to the saying of Hafiz Sahab, since no scholar became a true heir to perfect knowledge and therefore no one was on the side of truth, therefore, according to the saying of Hafiz Sahab, all those who embraced Islam as a result of their missionary activities were never on truth. In short, in order to contrive to prove that the Mirzai Jama'at is on the right path Hafiz Sahab has dared to label all the Muslims who lived during that period of 1200 years (Allah forbid) as not following the true path, and his declaring the verse applicable to Mirzai missionaries only is the same type of self-conceitedness about which our Holy Prophet(s.a.w) had warned that those who interpret the Holy Quran according to their personal views are in fact constructing their abodes in Hell. How will Mirzai missionaries convert the Aryans and Christians into Muslims when Mirza Sahib

himself and his eldest son have labelled the Muslims of their time and those after them as being non-believers? Whereas the son's disciple, Hafiz Sahab, went a class above the master and he has not even spared those who lived in the past generations.

Indeed Hafiz Sahab dared to issue his pamphlet but the height of his ignorance is such that he cannot differentiate between masculine and feminine. For 'Taaifa' he is writing 'Laa yazaalou'. (translator's note: according to Arabic grammar rule it should have been 'Laa Tazaalou'). And then in relating Hadiths, his dishonesty and cheating is at such a high level. His deceit and dishonesty is so high that he reproduced only one sentence in order to prove his personal interpretation. Thus, he chooses to accept some Hadiths and rejects and hides others and this has always been their principles not to

write the beginning and end of the Hadiths because in so doing, all the lies of the Qadianis would be revealed to the public. And the fallacious nature of their claims of prophethood would be established from the Hadiths because the Prophet(s.a.w) has said:

سيكون في امتي كذابون ثلثون كلهم يزعم انه نبي الله وانا خاتم
النبيين لا نبي بعدي ولا تزال طائفة من امتي على الحق ظاهرين
لا يضرهم من خالفهم حتى ياتي امر الله (مسلم ترمذي ابو داود)

“Thirty liars are going to take birth in my Ummah. Each one of them will claim to be a prophet whereas **I am Khatamun Nabiyyeen** (the last Prophet) and there is no other prophet after Me. One group in my Ummah will always follow the truth and will be victorious. Its adversaries will not be able to harm it, until Allah will pass His Order, {that is Qiyaamah will come.}” (Muslim,

Tirmizi, Abu Da’ood)

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

(*Surah Al Shou’ara, Verse 227*)

From this Hadith and from the first sentence it is clear that the particular group consisting of Ulama, Mujaddid will stay firm on the last Prophet’s(s.a.w) Wahi and Ilhaam. They will not claim their inspiration to be divine precepts of religion. Claiming prophethood as Mirza Sahib did and to consider one’s own inspiration as divine revelation which is the status of the Quran is the style of liars.

Let us check the veracity of Mirza Sahib on this very criterion:

1) He openly claimed prophethood and Apostleship saying clearly: (I claim that I am a prophet)

2) True God is the one who sent a prophet in Qadian. {Maulana Abdul Aleem Siddiqui now addresses himself to Hafiz Sahab}. You who consider him as Tashrighi Prophet or defective prophet, even so, according to his own criterion, he is without faith because he writes clearly thus:

(1) The one who has promulgated some orders and prohibitions through his divine revelation (Wahi) and has established a code of law for his community, he is the one who really is the Sahib-e-Shariah. (Divine legislator).

Then giving examples of commands and prohibitions in his Wahi, he writes:

(2) Up to now in my revelations, there are commands and prohibitions as well. (Arbaeen, page 6)

Now tell, is this not an unambiguous claim of being a prophet with shariah? Then, if you go on reading you will see that he declared his (so-called) Wahi to be same as the Holy Quran. (Nuzoul Al Massih, page 99).

Then he also declared himself to be of the same status of all prophets either with or without Shariah.

Poem by Mirza Sahib, translated from Persian.

What I hear is a revelation from Allah

*By God, it is a revelation free from any
falsehood*

*I accept that it is free from any falsehood just
like the Qur'aan*

In this I have full faith

He then expressed in clear terms how he considered himself to be equal to all Prophets whether with Shariah or without Shariah.

*What is there (strange) that Prophets used to
come*

*I am also not least than them in knowledge
and insight*

Without doubt, I am not less than them

*Those who label me as liar are themselves
much inferior*

Moreover he openly claimed himself to be better than the Sahibé Shariah, one of the greatest Prophets, Hazrat Issa(a.s) ibn Maryam. The following is one of among his famous couplets:

*Ibn Maryam ke Zikr ko choro, Iss sé behtar ghulaam
Ahmad hai.*

*Forget about the Son of Mary, better than him is Ghulam Ahmad.
(Qadiani)*

Throughout these 1300 years did any Mujaddid, any true Aalim claim any such thing? No, never!

Mirza Sahib's claims are themselves the biggest proofs of his being a liar. He presents himself as

Mujaddid (reformer), at times he claims to be Imam and sometimes he goes further and claims to be prophet and Messenger without Shariah. Then he goes further and claims to be a Prophet with new Shariah because those who do not follow him are labelled as Kaafir (non-believer) and misguided.

The whole world has declared it. The Mirzais of Mauritius will also do so shortly. Mirza Sahab has been trapped in Kufr (infidelity, disbelief) by his own words. How will he come out of it? We'll talk about Mujaddidiyat, Imaamat, prophethood later; first let his well-wishers remove him from Kufr if they can.

(Maulvi Muhammad Abdool Aleem Siddiqui Qadri)

Chapter 1

Exposing the reality of Mirzaïsm

Mirza Ghulam Ahmad Qadiani issues a verdict of Kufr against his own self!

Why should Muslim scholars not ask Mirza Sahib proof of his Islam when he himself is giving Fatwa about his being a non-believer, a liar and a cursed person.

(Note: In order to prove his group to be on the right path, Qadiani disciple Hafiz Sahab has written this Aayah:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ

(Surah Yousouf, verse 108) and he translated this verse thus: “O Muhammad(s.a.w) ! Announce that my companions and I propagate religion in a very visionary way”. In order to prove his point of view right the Qadiani changed the meaning of the verse. He translated “*man attaba’ani*” as ‘my companions’ although it clearly means ‘those who have followed me’. In this group are included the companions (Sahaba-e-karaam), the Tabe’in, Tab’a Tabe’in, and till Qiyaamah all Muslims who obey Rassoollullah(s.a.w). The Qadiani missionary realized that the right translation of this verse will prove that only the Ahle Sunnat Wal Jamaat are on the right path; the latter follow the principles of Rassoool(s.a.w) and they do not put the Quran and Hadith aside to follow the baseless

claims of anyone. For them such a thing is not even conceivable. But the funny part is that even after altering the meaning of the verse the Mirzai group has not benefited at all. On the contrary even Mirza Sahib, being a non-Sahabi, falls out of the list of righteous peoples and since according to the Qadiani Sahab the meaning of the verse “*man attaba’ani*” refers only to Sahabas, therefore Mirza Sahib himself is not counted among those who are on the right path. Then, how can his followers be following the path of truth?

Even after tampering with the meaning of the verse, the Qadiani group is still in falsehood. Besides that the Mirzai missionary believes that only those who are bestowed with revelation (Ilham) are on the right path. Leave it aside that this is their short-sightedness and their own set up concepts based on Mirzai thought and there

are no such proofs in the Quran or Hadith. On the contrary, this concept is clearly opposed to many verses of the Holy Quran and the Hadiths.

It is indeed very surprising that to prove the Mirzais to be on the side of truth Mirza's claims of inspiration should be put forth as the argument of their being on the right path. And these 'proofs' are placed in front of those who do not even accept Mirza Sahib as believer and Muslim. So how is possible to accept that he is inspired from Allah? What logic is this that one puts in front of one's opponents one's own fundamental beliefs as proof? It is even more surprising that even after seeing what happened concerning Mirza's inspiration in connection the Muhammadi Begum affair, Mirzais still have no shame to proclaim that Mirza is capable of getting divine inspiration. Shame, shame, shame! If only by claiming

Ilham one could be proved to be true, then the Bahai Baba, and all the heretical sects all claim to receive inspirations, why don't the Mirzais accept them all?

Earlier, readers have been able to see Mirza Sahib's claim to prophethood (with Shariah) and even his claim to be equal to the previous prophets but rather his superiority to them. Now having been refuted by the scholars of Islam, let's see the verdicts Mirza himself issued concerning one who makes such claims and decide what Mirza himself became after making these claims.

- 1) Replying to Hazrat Maulana Ghulam Dastageer Kassoori (RA) through his pamphlet dated 20 Shaabaan 1314 Hijri, Mirza Sahib published, "Let it be clearly known that I also curse those who claim prophethood."

2) In a pamphlet dated 12 October 1891, addressed to the Ulema of Delhi, he said “I consider those who claim Prophethood and Apostleship after our master and chief Hazrat Muhammad Mustapha(s.a.w), the Seal of Messengers as liars and non-believers.”

On one hand Mirza Sahib became a non-believer, a liar and a cursed one from his own Fatwas because he openly claimed prophethood in broad daylight. On the other hand he gave a Fatwa-e-Kufr against all those Muslims who did not consider him as prophet, Messiah, Mahdi, Mujaddid etc and labelled them as Kaafirs (non-believers). Since nowhere in the Quran and Hadiths is it ordered to believe in Mirza Sahib, so no Muslim became non-believer as a result of his Fatwa. Indeed but

according to a Hadith that Fatwa-e-Kufr returned to his own self not only from millions of Muslims but from countless Muslims. Now any group that is led by Mirza Sahib can only be considered as disbelievers. In fact, he had long separated himself from the Siwaad-e-‘Azam Muslim community. That’s why, therefore, from time to time, this kufr is manifested in various ways by the followers of Mirza Sahib.

(In view to prove that their group is on the right path, the Qadiani missionary (Hafiz Sahab) has put forward that they have accepted one person as Imam who is also endowed with Ilham. What a ridiculous argument and how can the imaginations and beliefs of a community be considered as proof for it to be on the right path. In that case no sect would be left in falsehood in this world. The

Khatam-un-Nabiyeen (Seal of Prophets)

The worshippers of Mirza Sahib have tried several stratagems to alter the meaning of the Hadith “Laa Nabiya ba’di” (There is No prophet after me). But till now nobody has dared to modify the meaning of “La ilaahah Illallah” (None to be worshipped except Allah) and to give to idols in temples and churches the status of God. However since Mirzai Hafiz Ji of Mauritius does not hold a single reference in knowledge, so in his whole pamphlet he could manage to do something by his own, that is such a strange thing that, not to mention of the supporters of Mirza, even Mirza Sahib himself would not have thought of. Hafiz Sahab, in his attempt to prove the prophethood of Mirzaji has crossed all limits to such an extent that he went on to say that even in ‘Laa ilaaha illallah’, the letter ‘Laa’ is meant for negators of perfection and he accepts that besides Allah there are other deities (Ma’aboud) in temples and churches; and though they are not as perfect

as Allah, still according to the sayings of Hafiz Sahab, they are surely worth to be worshipped. (God forbid us from this)

Even the disbelievers of Makkah did not consider their idols to be equal to or as perfect as Allah but they gave them a status lower than Allah. For this very sin Allah Ta’alaa has referred to them as Mushrik in the Holy Quran.

Idol worshippers of the present times believe that the true one to be worshipped is God but idols which are worshipped are of a lower status than God.

Rafizis, Kharijis, Bahais but even the Hindus, the Zoroastrians; who among them do not accept their inspired spiritual leader to be truthful. Therefore, according to the Mirzais all these would be on the right path; hence Mirzaïs also should be in the same category.)

Now just think what is the difference between Mirzai

Hafiz Sahab and other idol worshippers? The punishment for crossing limits is that firstly he became a disbeliever (Kaaafir); then he became associated with the group of idol worshippers. This is the fate of those whose brains are veiled.

The Kalima which Islam has taught every Muslim that besides Allah there is no other real or illusive or superior or inferior being that is worth to be worshipped.

La Ilaaha Illallah

In the phrase ‘La ilaaha illallah’ the word ‘Laa’ negates all kinds of deities, all that is other than Allah and the translation of this Kalima is like this: “There is none to be worshipped besides Allah.” True Muslims believe that

besides Allah, all idols or other things which are worshipped are untrue and in no circumstance do they deserve to be worshipped. Similarly as per Hadith “La Nabiya ba’adi” true Muslims believe that whoever claims to have been bestowed with prophethood and apostleship is a fake prophet and apostle just like these idols are false.

The coming of Issa Massih ibn Maryam as mentioned in the Holy Quran and Hadith

The Massih ibn Maryam whose coming is foretold by the Holy Quran and Hadith Shareef will neither be a prophet after Huzoor (s.a.w), Seal of the Prophets, nor will he make such a claim that I have just been granted prophethood and apostleship. In fact it will be the same Massih(a.s) ibn Maryam who was already prophet before

Huzoor(s.a.w) and who had received the Nubuwwa and Messengership before. He will personally come back to the world and work as caliph for Huzoor(s.a.w), Seal of the Prophets. Consider the following:

Hadith Nabawi

عن ابي هريرة ان النبي صلى الله عليه وسلم قال النبياء اخوان
العلات امهاتهم شتى ودينهم واحد واني اولى الناس بعيسى بن
مريم لانه لم يكن بيني وبينه نبي وانه خليفتي على امتي وانه نازل
فاذا رايتموه فاعرفوه رجل مرمبوع الى الحمرة والبياض عليه ثوبان
ممصران كان راسه يقطر وان لم يصبه بلل فيدق الصليب ويقتل
الخنزير ويضع الجزية ويدعوا الناس الى الاسلام ويهلك الله في
زمانه الملل كلها الا الاسلام (الى ان قال) فيمكث اربعين سنة ثم
يتوفى ويصلى عليه المسلمون ويدفنونه

[Reported by Ibn Abi Shayba, Ahmad, Abu Dawood, Ibn Jarir, Ibn
Habban from Hazrat Abu Hurayra(R.A)]

This Hadith Shareef is exploding the Mirzai proofs

since it clearly says that the Noble Prophet(s.a.w) has mentioned in very clear words that the Issa(a.s) ibn Maryam who will come back is the same one who was prophet before me and no other prophet came between us. He will come as My caliph for My Ummah. He also described his physical appearance and the work he will do.

The Hadith that Hafiz Ji quoted from Sahih Muslim refers to the same Issa(a.s) bin Maryam and not to Ghulam Ahmad bin Ghasiti.

The coming of the old prophet of Allah, Issa(a.s) bin Maryam, necessitates no explanation in the Hadith “La nabiya ba’adi” nor any clarification from any other Hadith. The coming of Hazrat Issa(a.s) will illustrate Khilafa after prophethood and not a claim to prophethood. Saying lies is the habit of Mirzais; the Ahl-

e-Sunnah abhor such antics.

Alimghy Allah has nowhere in the Quran ever mentioned that by serving any prophet one is bestowed with prophethood. Hafiz Ji has thus calumnized the Holy Quran. Insha Allah, He will be punished for it on the Day of Judgment.

Hafizji’s seeking an analogy of the ‘Laa’ used in the saying “Laa fata illaa ‘aliy” (There is no youth except Ali) and the ‘Laa’ used in the Hadith “Izhaa halaka kisraa falaa kisraa ba’dahoo” (When Kisra [title of Persian emperors] will die, there will be no Kisra afterwards) with the “Laa” used in “Laa ilaaha illallah” and ‘Laa nabiya ba’di” is such a clear blunder which, let alone the learned, even a small child studying etymology and syntax can never agree to. This is because he will know how many different types of

‘Laa’ exist and also what are the criteria to distinguish between each type of ‘Laa’.

{When the Holy Prophet(s.a.w) said ‘Laa fataa illaa ‘aliy’, it is obvious that he did not mean that after Hazrat Ali(R.A), no youth will be born on this earth. What he was saying is that, among the youth, there is no one as brave, courageous and strong as Ali. In the second phrase, ‘*Izhaa halaka kisraa falaa kisraa ba’dahoo*’, the Holy Prophet(s.a.w) was predicting the fall of the Persian empire, by saying that if this Kisra, that is, this Persian emperor, will be defeated, after him, there will no longer be any Persian emperor. Indeed, it happened like that. Although, there came to be small kingdoms, the Persians were never able to federate as before to create the Great Persia and there never could be a ‘Kisra’ to rule over all of them again.}

Then any ordinary person reading history in Urdu would know that if in the words ‘Laa’ Kisraa and ‘Laa Kaïsar’ the ‘Laa’ is considered to have the same meaning, even then it will not change the meaning of the events. This is because, according to the saying of the Holy Prophet(s.a.w) indeed the empire of Kisra has effectively ended. Caesar also fled from Syria and his name has been wiped out from the cities of Syria. Now there is neither any trace of Kisraship nor Caesardom. To be king is one thing and to hold the special title of Kisra or Caesar is a different matter.

Where will Hafizji have the capacity to understand the Arabic language? It is better for him to have a knowledgeable person read to him the translated version of Fathoul Bari, Sharhé Bukhari; then he would know

about the story of the ruin of Kisra and Caesar.

According to the information of the Seal of Prophets(s.a.w) about unseen things, untrue proclaimers of prophethood have been coming all the time and some more others are to come. Since the Hadith “La nabiya ba’adi” refutes the claims of all these false prophets like an unsurmountable wall, therefore each one has focused his attention on how to alter its meaning. One person has even kept his name “Laa”. When somebody nullified his claims using this Hadith he would say: “The Hadith is right but you fail to understand it. Read it like this ‘a person named ‘Laa’ will be prophet after Me.’”.

Similarly a woman became prone to foolishness and claimed prophethood. When she was presented with this Hadith she said “Yes, this is true but it simply says that ‘No man can be a prophet after me’, “where is it

mentioned that a woman cannot become prophet?” Had it been *‘laa nabiyata ba’adi’* then you would be right.”

If you seriously reflect on the matter, you will feel that their alteration is more reasonable than that of Mirza Ji. However, at that time there were many intelligent people around. So their false claims had no effect. Nowadays, it is really unfortunate to see that even when the fake prophets are not able to make sensible alterations, their fans got so carried away in trying to prove their prophethood that they ended up becoming partners in Shirk. In the same way, some innocent people with no notion of Islamic injunctions have fallen in his trap. These are the people who cannot even distinguish between selfish, cunning, dishonest, untrue people and those who are right and pious.

That Hafiz Ji who has no knowledge (to distinguish between) ‘Mubtada’ and ‘Khabar’, ‘Faa’il’ and ‘Ma’fool’, ‘Madwâri’ and ‘Ism Zarf’ (Basic terms of Arabic grammar) and cannot even distinguish between masculine and feminine, dares to modify the meaning of the Holy Quran and misleads the innocent Mauritians as he wishes whereas Huzoor(s.a.w) said clearly:

من قال في القرآن برأيه فاصاب فقد اخطاء

(Mishkaat, page 35)

“Whoever interprets the Holy Quran according to his personal views and even if by coincidence he translates it correctly, even then he has committed a mistake.”

Then He says:

من قال في القرآن بغير علم فليتبوا مقعده من النار

(Reported by Tirmizi, Mishkaat page 35)

“Any person who comments on the Holy Quran without knowledge (that is, according to his own opinion) he should consider Hell as his abode”.

The Holy Qur’aan says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

“This Day I have perfected for you your religion and completed upon you My Favour...” (Surah Maidah; V 3)

Reciting the above verse I had said that the meaning

of Khatam-an-Nabiyeen (Seal of Prophets) is reflected in it and it is being explained that prophets are sent to propagate the Divine religion. Now since religion is complete, in the verse “Innaa lahou lahaafizoun” (S15:V9)

Almighty Allah has also taken the responsibility of guarding this complete code of religion. Thus there is no need for a prophet any more. But how will this understanding dawn upon the brain of a person who is already blindfolded and has become deaf by the love for Mirza Ji?

حبك الشئ يعمي ويصم

Love for something makes one blind and deaf.

To believe that Ni'mat(favour) is necessarily confined

to Nubuwwat and to think that it is perennial is merely the personal opinion of Hafiz Ji; there is nothing which supports this thought of his in the Quran and Hadith.

(Surah Al Maidah; V 3) (Surah Baqarah; V 50)
and

وَأُتِمْتْ نِعْمَتُهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ

أُتِمْتْ عَلَيْكُمْ نِعْمَتِي

وَأُتِمْتْ نِعْمَتِي

(Surah Yousuf; V 6)

{Note: The author is refuting Hafiz Ji's interpretation

of the above verses. In the verses above, the word 'Atmamtu' or 'youtimma' is common. It means 'perfecting' and not 'completing'. Hafiz Ji is trying to make believe that this word was used by Allah when addressing previous Prophets and yet other Prophets came after them. Therefore, similarly, the use of this word in Surah Maida, verse 3 should not preclude another Prophet coming in the Ummah of Rassoolullah(s.a.w). Ma'azallah. In fact, this word means 'Perfecting My Grace' and when addressed to Prophets, it meant that Allah sent His Favours and Blessings towards them. The Prophets themselves, all of them, always did give glad tidings of the arrival of the Last of the Prophets. Whereas in the case of Rassoolullah(s.a.w), he clearly mentioned that there will be no Prophet after him. }

The way the meaning of the above and other verses,

have been distorted is peculiar to the Mirzais; neither did Huzoor Nabi-e-Akram(s.a.w) understand their meanings as such, nor did any Sahaba, nor any Muslim from the past 1300 years. In presence of the evident word "Khatam-un-nabiyeen" (Seal of Prophets), whoever expresses any such views is creating his abode in Hell. The Lord of the universes has in very clear words stated in the Holy Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

(Surah Ahzaab; verse 40)

The Master of the two worlds(s.a.w) has several times and on several occasions said in different words that there is no other prophet after me, I am the last Prophet(s.a.w).

He himself defined the meaning of “Khatam-un-Nabiyeen” as “there is no other prophet after me.”

At times, he said:

أنا خاتم النبيين لا نبي بعدى

Ana khatimun nabiyeen la nabiya ba'adi

I am the Seal of Prophets, there is no prophet after me.

Another time he said:

أنا العاقب والعاقب الذى ليس بعده نبي

Anal aaqib wal aaqibou allazi laisa ba'adahoo nabi

(Mishkaat Shareef, Book Asmaa un-Nabi, Agreed upon)

I am Aaqib (meaning the one who comes at the very last); and Aaqib is the one after whom there is no Prophet. But in fact he said even in clearer terms that Tashri'i (with Shariah), non-Tashri'i, Baroozi, Zilli (shadow prophet), etc etc may all be refuted beforehand (when he said):

ان الرسالة والنبوة قد انقطعت فلا رسول بعدى ولا نبي

“Surely Prophethood and Apostleship have been ended absolutely, there will be no Messenger after me nor any Prophet.” So however much a person might carve out a claim to any type of prophethood he or she will definitely be destroyed by this sharp unsheathed sword (the above clear Hadith). In one Hadith, the Holy Prophet(s.a.w) even

gave the reason why he so emphatically stressed on this topic and on his blessed tongue he alerted us about the false prophets to come. He said:

سيكون في امتي كذابون ثلثون كلهم يزعم انه نبي وانا خاتم النبيين لا
نبي بعدى (مسلم)

Sayakounou fi ummati kazzabouna thalathouna koullouhoum yaz'amou innahou nabiya wa ana khaatimoun nabiyeen la nabiya ba'adi (Muslim)

“Thirty great liars will be born in my Ummah. Each one among them will claim to be prophet although I am the last prophet and there is no other prophet after me.”
‘Kazzaboun’, according to dictionary implies no small liars but thirty great ones.

Number 3: In his two page leaflet, Hafizji has, by reproducing one saying from Allamah Qaazi Iyaadh, given ample proof of his fresh ignorance to me. This is because, about these thirty great liars, one passage says that although there have been many false claimants to prophethood, only those are considered to be among the thirty whose claims have attained some popularity. If Mirza Sahib’s popularity in the world is said to be greater as compared to that of the thirty liars who claimed prophethood, and is increasing day by day (as claimed by the Mirzaïs themselves), then not only will he be included among those thirty but in that regard we can even say that he will start rising among them, to such an extent that we might even say that, in this race to reach Hellfire, in spite of being born in the fourteenth century Hijri Mirza Sahib can legitimately aspire to outrun Musaylima, born in the

first century Hijri and reach the number one place among all those thirty false claimants to prophethood.

Anyway, whoever claims prophethood after Prophet Muhammad(s.a.w) is a liar. There is no indication in the Holy Quran, that any Ahmad will come after the Holy Prophet(s.a.w) nor is there any announcement of a new prophet in the Hadith. This is what the Sahabas understood. Similarly all Muslims over thirteen centuries have believed the same. Now if Hafiz Ji and his followers, separate themselves from Allah, His Prophet(s.a.w), the Sahabas and the Muslim Ummah and distort the meanings of the verses of the Holy Quran to suit their selfish desires and dare to face Allah and His Messenger(s.a.w), then they should get prepared for His punishment. Very often, in this world, the rope of the Kaafirs is kept loose.

فَمَهْلِ الْكَافِرِينَ أَهْلَهُمْ رُوَيْدًا

(Surah Taariq; verse 17)

Therefore grant a delay to the disbelievers. Give them respite for (a while).

But ultimately God's punishment is very severe.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Undoubtedly, the seizing of your Lord is severe. [S85: V12]

On one hand, seekers of truth and intelligent people can assess the clear statements of the Holy Qur'aan, whose literal meanings are available in all translations of the Quran. On the other hand, you have the Mirzai's confusing

thoughts and baseless claims. Any sensible person immediately discerns that in presence of those verses and Hadiths someone's trying to prove from the Holy Qur'aan that after Huzoor(s.a.w) there can be another Prophet is just as if an ignoramus and irreligious person has derived from the words "Amantou **Billahi**" the meaning 'I have believed in the (old lady's) **cat** {because he translated 'Amantou' as an arabic word and 'Billahi' was purposely considered an Urdu word. In Urdu, Billi means cat, so he derived that 'Billa' must be a male cat} thus insulting the religion and filled his belly with embers (of hell-fire).

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

(Surah Shou'ara; verse 227)

Soon, those who do wrong will come to know by

what a (great) reverse they will be overturned.

Chapter 2

Mirza Sahib's claiming to be the son of Allah but even more

Mirza Sahib claimed that (God forbid) he got the following revelation, inspiration (Ilham) from Allah:

- (1) أنت مني بمنزلة اولادى "Anta minnî bi manzalati awlaadî"
"You are from me as if like my children." [Daafi al Bala, Author: Mirza, page 6, 7]
- (2) أنت مني وانا منك "You are from me and I am from you."
(Daafi al Bala, Author: Mirza, page 6, 7)
- (3) أنت مني بمنزلة ولد "You are from me as my son." (Haqeeqat-ul-Wahi, page 84)
- (4) اسمع ولدى "Oh my son listen," (Al Bashra, Vol 1, page, 49)
- (5) أنت من مائنا وهم من فشل "you are made of my semen and those people are from dust" (Arba'een Vol 3 page 34)

I referred to these same words of Mirza Sahib in my speech and quoted, in the glory of our sacred God, the verse "Lam yalid wa lam youlad" and also His statement, "Lam yattakhizou waladaa". But Mirza Sahib has, in very

clear terms, claimed to be the son of God. In this matter, whatever Mirza Sahib's supporter, Hafiz Ji has written in his leaflet is absolutely the same as advocated by the Christians and the Jews to prove that (God forbid) Hazrat Issa(a.s) and Hazrat Uzair(a.s) are the sons of God. This is because they also claim that we do not actually consider him to be His Real Son like the son of a human being, like another human being, but rather we call him son of God like Mirza Sahib has made himself.

For this particular sin the Holy Quran has ordered for them:

لَقَدْ كَفَرَ الَّذِينَ

(Surah Maidah; verse 71, 73)

Surely people have indulged in Kufr

On this matter, whatever reply is given to Christians

and Jews for such sayings, the same applies to Mirzais. Islamic books on debate are full of such replies. Whoever wishes can consult these.

{Actually, this pretext of the Mirzais is really very weak as compared to one that the Jews and Christians invented because the words used by Mirza do not hold this meaning. Because even if for a moment we accept that the meaning of 'Ibn' or 'Walad' implies being docile, sincere, rightful, deserving, mercy and affection, then what is the use of the word 'Bimanzilah'. Why was it not sufficient just to say 'anta waladi', or it means that he was not docile, sincere. It is as if through sheer mercy and generosity he is awarded the status of being docile. Just like if you say to someone that you are by status (bimanzilati) a honest person, then definitely this will be tantamount to disrespect to him(because it would implicitly mean that in real nature, you are not honest)}. If this is actually the intended meaning and Mirza is really not considered to be among the dociles and sincere ones, then how is it possible that he could be Imam, Mujaddid and possessor of inspiration? So in truth, even after making so much turning and twisting, we shall be obliged to say that Mirza being neither a real nor a begotten son, but God forbid, he yearns to be the equal of the begotten son of God or his obedient servant. So even though Mirza is not accepted as such, by so saying, a 'begotten son' is thus

implicitly accepted for God, then the Mirzais should say who this son is, whose equality 'bimanzilati' is claimed by Mirza. The meaning that the Mirzais have carved out themselves, maybe, it can fit in the sayings of the Christians, that is, Al Massih is the son Of God or that of the Jews, Ozair is the son of God but in no case can it fit into the composition made by Mirza. }

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ

*Celebrate the praises of Allah as you used to
celebrate the praises of your fathers* (Surah Baqarah Verse 200)

About the above verse, what Hafizji inferred and his covering up of his leader's aggression is just like adding darkness upon darkness as mentioned in this verse.

ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

(Surah Noor verse 40)

The meaning of the verse is totally clear. It means to

remember the father with heart and mind at all times and from the words 'Asshadda zikrah' (which comes afterwards in the above verse) renewed attention is drawn to the fact that we should remember Allah in the same manner at all times just as you would remember your benefactor father, but even more. God forbid, God forbid, if from this verse, Hafizji is trying to prove that God is father, then it would not be surprising that from the verse Surah Baqarah verse 146:

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

Which means, *(the people of the book) know him (the Holy Prophet) as they know their own sons....*

HafizJi might interpret it to mean that the People of the book recognized the Noble Prophet Huzoor(s.a.w) in such as way as their own son, (God forbid, God forbid,

God protect) and therefore they will infer that our master the noble Prophet as their

{translator's note: the author has deliberately written dots here because the argument being put forward would amount to such a big disrespect to the Holy Prophet(s.a.w). The argument is that if in verse 200 of Surah Baqarah, Hafiz Ji can change the meaning of the verse to imply that God is father, similarly in verse 146 of Surah Baqarah where it is mentioned that the People of the book recognized the Holy Prophet(s.a.w) because of the many signs in their own scriptures about his coming and the Quran used the expression 'as they would recognize their own sons' it is understood that this is a way of talking to show how many proofs there were in the previous books about Rassooolullah's coming. But since HafizJi has the habit of interpreting differently and if he

were to interpret this verse in the same way as he did for verse 200, of course, that would be extreme, extreme insult to the family of the Holy Prophet(s.a.w) and for that reason, the author's pen could not write these blasphemous words}.

To read and understand the meaning of Hadiths is the job of scholars. How can Hafizji give its due to such an important task, when he cannot even understand the semantic differences between 'Ayaal' (family) and Awlaad (descendants). How can he make inferences from the Mathnawi of Maulana Rumi(R.A) when he cannot even write it correctly. In spite of this height of ignorance, only Allah Himself Knows, how he could dare to answer.

It is true that :

اذ فاتك الحيا فافعل ما شئت

If you lose shame, you can do anything

In this great deceit, even an ignorant person will not fall, maybe the complete ignoramus can be deceived because someone with the least brain capacity would understand that if Mirza Sahib meant that simple relationship which exists between creature and Creator, then what special quality does his being represent. Yet, Mirza himself lifted the veil. In number 4, he went on to claim 'Mim Maa-inaa' (from my semen). But even so he went on further to say 'Ana minka', and thus, God forbid, he even added that meaning, which would definitely make any believer shiver and tremble all over. (in horror).

Understanding the Quran

From Aayah "Laqad yassara nal qur'aan" (*In truth we have made the Qur'aan easy to remember*) (Surah Qamar; verse 17) it is absolutely true that the subjects of the Holy Quran are so easy that through the teachings of Huzoor Nabi-e-Kareem(s.a.w) and explanations of the Sahabas, Tabe'in and scholars of the Ummah these can be easily understood. But this does not mean that any ignoramus who cannot even read Arabic properly can give his opinion and explanation according to his own whims and intelligence. This is in fact the complete idiot whose existence was foretold by the Messenger(s.a.w) of truth when he said:

يفتون بغير علم فضلوا واضلوا

One who gives any Fatwa without knowledge will go

astray and will lead others astray too. (Mishkaat Shareef, page 33)

Hafiz Ji has not shown any big deal in his reporting. He just said what all ignorant people usually tend to say. And a layman will know that as long as one does not master a language he cannot understand the easiest books written in that language. In order to understand a language, it is important to know the basic rules of the language in question. Otherwise how can one distinguish between subject and complement, past and future, present and imperative. In Arabic grammar, this is called etymology and syntax. Reading Urdu or French or any other translation of the Holy Quran does not imply that one has grasped its meaning. Without the Shaane Nouzool of the verse (The reason for the revelation, the context), the prophetic commentary, to infer that the

correct interpretation of a particular verse has been reached, if that is not a complete ignorant misconception, then what is it?

It is only by knowing the circumstances of each verse (Shane Nouzool) that one can know which rules are Muqaddam (prior, preceding) and which ones are Mu'akhir (posterior). Up to now Hafiz Ji cannot make out the linguistic difference between Nasakh and Ikhtilaaf. So how can he understand my words. Should he wish to understand, I am ready for him. He can come to me as a student and integrate my group of pupils. Like all my students he can firstly study grammar, learn literature {translator's note: amusing part here is that Maulana Abdul Aleem Siddiqui(R.A) used the word 'Adab' here which has a double meaning; (i)Literature and (ii) courtesy, good manners.} and when the time comes to

study Tafsir I'll show him the difference between Naasikh (abrogator) and Mansoukh; how many commands are Naasikh and how many are Mansookh. {Naasikh means that which abrogates. Mansoukh means that which has been abrogated}. In addition, I will also teach him that an abrogated command is one thing and an Ikhtilaaf event (contradiction) is another thing.

It goes beyond doubt that there is not a single contradiction in the Holy Quran. Neither in the words nor in their intrinsic meaning are there any contradiction. Abrogated commands, are proof of divine wisdom; labelling abrogated laws as controversy, this cannot be the work of an ignorant person, it should be that of a top most ignoramus.

There is absolutely no contradiction in Allah's words

nor can there be any. On the other hand the very hallmark of false *Ilham* is that it should contain contradictory words. Therefore, if Hafiz Sahab is in haste to know about them, let him consider the following examples:

Contradictions in past events

(1) In his book Baraahine Ahmadiya (which he claims was written under divine inspiration) Mirza Sahib writes on page 498:

When Hazrat Massih (a.s) will return once more to this world, then through his hand, the religion of Islam will spread universally in the whole world.”

Here he agrees to the coming back of Massih(a.s) and to the fact that He is alive.

(1) In his book Azala-e-Awham Mirza Ji writes on page 61:

“I have received some special revelation that Massih ibn Maryam has died and as per the promise I have taken up his form.”

Here he claims to be the Massih himself and he denies the fact that he is still alive.

(S59:V2).

Contradictions in future events

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

O people of endowed with sight, learn a lesson

<p>Mirzaji claimed that he got revelation that, in the end, (Muhammadi Begum) will definitely come into his nikah. In the end, it will be like this. Either in the first place as a virgin or as a widow... this matter is true on behalf of my Lord, so why is there any doubt. By marriage, we mean special marriage, which will be a symbol. If I am a liar, then this prediction will not come to pass. [several books of Mirza].</p>	<p>Mirzaji accepted by word that his prediction did not come true. Let's see what he says:</p> <p>“Predictions are not just one or two, but there are more than one hundred of them. Then not mentioning all of them and instead to repeatedly focus only on Ahmad Beg's son-in-law and to talk of Aatham, to what extent is this not deceiving people? [Tohfa Golrouya, page 39]</p> <p>Note: Here he accepts by word that Nikah with Muhammadi Begum did not materialize and the</p>
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<p>Note: <i>Here there is insistence and attached to it there is also an oath. And he also considers the accomplishment of his prediction as proof of his truthfulness.</i></p>	<p>prediction of the death of Aatham either did not happen. He also says, “Why do they keep vexing me about it, why don't they look at those which came true?” The reply to this is that he himself wrote that this is the determining factor of his being true or false.</p>
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Present events according to Mirza Sahab

In Aasmani Faisla page 7, Mirza Sahib writes: I do not claim prophethood because whoever makes such a claim is outside the fold of Islam.”	In Badr newspaper published in 1900, Mirza Sahab says, “I claim that I am a Prophet and Messenger.”
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Here he denies being a Prophet	Here he claims Prophethood
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O people! Do not abuse the Holy Qur'aan. And after the Seal of Prophethood do not open the door for new prophethood.	I swear by Him that He has granted me perfection and the privilege of conversing with Him and I believe in this (my revelation) in the same manner as the Divine Book.” Here he considers his inspiration to be equal to the status of the Holy Quran.
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Here he believes the door of prophethood to be closed after Khatim-un-Nabiyeen. (Seal of Prophets).	
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I hope that after seeing these examples Hafiz Ji will perhaps have some understanding about what a contradiction means. You will never find such types of contradictions in the Word of Allah. Now if he wants to understand the example of abrogation, then to bring light

to this matter, I shall by way of hint remind him of what he wrote himself in his pamphlet concerning the issue of change of Qibla. Thereafter, whoever is intelligent will understand.

Prediction of the son

Hafiz Ji accuses me to have made some alterations in Mirza Sahib's self-conceived Ilham and to have advisedly curtailed the first part of the text, that is:

انا نبشرك بغلام مظهر الحق والعلا كان الله نزل من السماء

We inform you of the good news of having a boy thanks to whom the Essence of Allah and his greatness will be manifested in such a style so much as if Allah (himself) has descended from the sky.

I will not comment on this paragraph since if it was written by a scholarly person I would have pointed out the academic errors. Nor will I say that Hafiz Ji does not possess the minimum knowledge as to distinguish whether the word مظهر is a noun or a verb. Neither will I say how Hafiz Ji has tampered with the translation of this Arabic text to such extent that the words 'thanks to whom' and 'in such a style' (underlined above) are not to be found at all in the Arabic language. By using the principles of syntax to analyse the Arabic text, I will neither disclose who is the Mushabba (taken as analogy), who is the Mushabba bihî (on whom analogy is taken) nor the reason why the analogy is taken. Nor will I say what is the attribute and who is the attributed as well? I would not have brought this matter even to this point because when

Muslims express their belief that Hazrat Massih(a.s) has gone to the skies to be with Allah, the Mirzais have readily accused them of polytheism (for having ‘confined’ God to the skies) and said that you have accepted that Allah is in the skies, but here they are themselves claiming that Allah is descending from the skies. (Ma’azallah). [translator’s note: Is this not blatant Kufir and double standards?]

For the time being I only have to point out that whatever objection I raised it was justified. That is Mirza Sahib did forecast that he would have a son and he did make a description of the qualities of that son, that he would be as if ‘Allah has descended from the sky’. Even the simplest minded person would understand that

both the words *مظهر الحق والعالى* and *كان الله نزل من السماء* are

telling about the qualities of this son. Thus it is

established that he has likened this servant to Allah, so my objection is totally justified.

Secondly the question is whether that prediction referred to Mirza Bashir Mehmood Sahib or to someone else? This can be decided easily from Mirza Sahib’s own writings. The date of this prediction was given as 20 February 1886. But, thank God, it was pleasing to Allah that this lie be exposed. That pregnancy resulted in the birth of a girl instead of a boy. When the people of truth taunted Mirza Sahib that his prediction did not turn out to be what he had said, he promptly published a pamphlet to inform that it was not conditional that this pregnancy itself would bring the promised son but very soon he would come through another pregnancy.

Ultimately, on 17 August 1887, he published a

pamphlet to inform that on 16 Zil Qa'da 1304H, after midnight the promised son was born. But here also, Allah manifested His Power and a few days later this boy died. Observers (readers) should now decide about the fact that on 17 August 1887 when Mirza Sahib had already said so many good things about the boy to be born and now Hafiz Ji is saying the contrary and according to him the one implied (in those predictions) is supposedly Mr Bashir Mahmood Sahib. It is obvious that (with this premature death) the revelations of Mirza Ji were already proven to be untrue and contradictory. But, furthermore, in this matter, we can see substantial disagreement between the Guru (Mirza Ji) and the follower (Hafiz Ji). One is predicting so many great things and futures about a person who could not survive; another is discussing and referring about a living person. Let's move on. One of Hafiz Ji's favourite, Mirza Bashir Mehmood Sahib, let's have a

look at his qualities as described in the writings of none other than one of the most illustrious apostles of Mirza Sahib, the one whom Mirza Ji gave the place of one of the angels (God forbid) on whose shoulders Hazrat Massih(a.s) would eventually rest his hands (supposedly) while descending upon the earth, that is, Molvi Mohammad Ahsan Sahib Amrohi. The latter writes, "In my opinion, Sahibzada Miyan Bashiruddeen Mahmood Sahib, on the grounds of his remaining steadfast on his corrupt beliefs, is not fit to be the caliph or Amir of the community of Mirza Sahib; therefore about this Khilafat which is loyalty-based (allegiance-based), not political, I consider him to be dismissed; so in front of God and the people, my responsibility therein is absolved..I further wish to inform that there are many people among the appointed trusted ministers of the 'Promised Massih' (Mirza Sahib) who uphold that these beliefs are totally

corrupt. Now, among the twelve appointed speakers of Mirza Sahib who are still alive, seven have already publicly spoken against these beliefs. And about the remaining five it is very much likely that none of them share the beliefs of Sahibzada Sahib. Mirza Ji himself did not consider Hafiz Ji's favourite, that is Mr Sahibzada Bashir Mahmood Sahib as the promised Massih, and furthermore after Mirza Ji's death, his closest followers openly called Mr Sahibzada Bashir Mahmood Sahib a sinner and someone of corrupt belief and dismissed him from the Imamah; except that there is one Hafiz Ji, who for the sake of filling his belly, is still bent on praising him and in this wake is unscrupulously polluting the minds of the innocent Muslims of Mauritius.

إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

“This is indeed a strange thing.” [Surah 38: V5]

‘Drops of the Divine Ink’

When Hafiz Ji does not have the capability to understand the simplest of words, so how can he comprehend this matter which relates to belief about the Divine (translator's note: meaning when he cannot understand simple things how can we expect him to understand such high level matters relating to correct beliefs about Divinity), whereby the Lord of the universes, who is free of any bodily form, would have to use for his signature such an ink whose droplets can stain a cloth, (doesn't he understand) how such a belief gives rise to blatant 'Shirk' ? In reply to this, I will at present say only this:

The root of misunderstanding is that my beloved doesn't know my language. [Extract of a Persian poem]

It is highly regrettable that Hafiz Ji did not feel any shame over this ridiculous language from Mirza Sahib and in the love of falsehood he did accept that God had taken the pen in His Hand to effect a signature and also that He had taken the inkpot. Since an excess of ink came, there was an overflow and some ink droplets fell on the cloth of Mirza. What happened to Hafiz Ji? His love for Mirza Ji has so much affected his mind that he has come to accept such a blasphemous and false matter about the Divine Honour, which even a disbeliever would not dare bring on his lips. Let alone the Supreme Being, even a well-mannered person does not do such things as shaking the pen in such a way as to send a jet of ink on another person's clothes. This is making a mockery with Allah, about whose Glory the Quran says:

“When He wills a thing, He has only to say ‘Be’ and it is”. [S36: V82]

He who can create the whole universe by only issuing the command ‘Be’, would He need a pen, ink, paper to make a signature, is this not against the dignity of Divinity and does this not negate the dignity of the Necessary

Being.

فإنَّ الله غني عن العالمين

)As for him who disbelieves, let him know that) Lo! Allah stands not in need of any of His creatures. [S3:V97]

Now, to issue any statement about this Being where it is established that He is dependent on a need, is tantamount to rejecting his Divinity and is equivalent to Disbelief (Kufr). Then to say that He took a pen in His Hand, we would have to believe that there is a hand and body (anthropomorphism); because attachment and similarity to material things is absolutely negated; and it is completely opposed to His Absolute Singularity.

(Immateriality) – this would be the second disbelief (Kufr). The third disbelief is the rejection of the Divine Knowledge. That He did not know how much ink was to be used for a signature and that He had no power to let the pen imbibe that much ink that was needed by the pen. As if He introduced the pen into the inkpot without power and knowledge and blindly filled it with ink; afterwards He realized that the ink is in excess and even then He had no power to restrain the ink in the pen and to let flow on the paper only that much which was required; because of His powerlessness and constraint He had to get rid of this excess ink but for this He could not be thoughtful enough

to return it to the inkpot nor did he have the smartness to shake the pen in the inkpot or elsewhere. And He shook it in such an ill-manner that the ink drops fell on Mirza Ji's clothes. This is pure buffoonery with Allah's dignity and words full of absolute Kufr.

Comparison, debate and final decision

Mirza Sahab has never been able to face any religious scholar in a debate. He himself called Peer Meher Ali Shah Sahab for Mubahila (Invocation of Divine curse if one is not truthful); the latter came with his sons (as is usually the principle) but Mirza Sahib did not turn up and was nowhere to be seen.

During my lecture, when I raised the issue that Mirzaji had claimed to have been transformed from male to female, Hafiz Ji felt very bad about it. His irritation is clearly obvious from what he wrote in his pamphlet. How I

wish that he had come forward when I called him out during that speech, I would have shown him all the falsities of Mirza from his own books.

Perhaps, out of shame he did not come forward that night. Now, as usual he is cursing me, let him go on. Alhamdullillah, I have proclaimed the Word of Truth and will definitely continue to do so.

وما علينا إلاّ البلاغُ المُبينَ

And our duty is just plain conveyance (of the Message).

[Surah Yaaseen(36):V17]

Note: In this cursory booklet, this is sufficient. Insha Allah I am going to refute his pamphlet no. 3 when I board the ship. At present, I have no time at all. I hope that if ever there has been any omission in this haste, readers will

forgive me.

Footnote (Continued)

It is really regrettable that the Mirzai people's hearts have become so dark that they accept such stupid words of Kufr. And Hafiz Sahab's saying that 'why should one object on the ink being in liquid form when God has created such a big world'. And this is an even more regrettable stupidity. Is it proper to claim that whatever God has created in the universe, its usage is meant for His own Self. If this is their belief, then, they would claim that food, eating, water, drinking, marriage, being man of family, all these are applicable to Him. May Allah protect us from uttering such enormities which the corrupt are saying. Bringing creation into existence is one thing and making use of it is another matter. Woe on such thinking (on behalf of the Mirza's).

Chapter 3

Nature of Mirza Sahib Qadiani's faith in Allah

The need to identify signs of Mehdi or Messiah in anybody claiming to be Mehdi or Messiah would only arise after it is established that the person is upright and is a Muslim. By merely saying Amantou Billah....(Imaan Mufassal) with the tongue, by performing Salaah to show people, fasting, or if we suppose, to perform the Hajj by having someone to accomplish Hajj Badal on one's behalf and by giving Zakaat, how can he be considered a Muslim in the court of Islam while his statements are quite clearly

expressing Kufr.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ

(S2: V177)

“It is not righteousness that you turn your faces towards the East and the West but righteousness is this that one should believe in Allah and the Last Day.”

Saying Amantou Billah (Imaan Mufassal) a thousands times does not make Mirza Sahib, a Mu'min (believer), after what he has expressed concerning the One who is Living and Eternal, Master and Sacred. In Tawadwih Al Maraam , page 33, he states:

Faith in Allah:

“This whole universe is like a body for Allah. The Sustainer of the worlds (he means Allah) is such a great Being, that possesses innumerable hands and feet. And each body part is so numerous that they are countless, with infinite latitude and weight. And just like the leopard, this Great Being also has stripes.” (May Allah protect us from uttering such abominable word. [Ma'azallah min Zhaalik]

[Translator's note: When pressed with questions on this matter, Qadianis have the guts to say that Mirza Sahib did not mean leopard. He rather meant octopus and by stripes he meant the octopus's tentacles. Can they be that stupid not to realize that even then such statements are horrifyingly blasphemous with regard to Allah, who is beyond all this. The Holy Qur'aan says, *Laysa Kamithlihî shay'oune* (S42:V11) {There is nothing whatever like unto him}]

This is his faith in Allah! (According to him) These are the attributes of Allah! Despite all this, some people say that Mirza is a firm believer in Allah. In reality, even the worst level of polytheism would seem little as compared to those blasphemous words. Shame!

Faith in prophets:

How could he express his faith in Allah's Messengers when he openly belittled and insulted the Prophets and considered himself to be above the greatest Messengers who came with Shari'ah. One of his famous couplets says:

Where is Issâ(a.s)? How can he speak about destiny, until he gets access to Mubram (place where Fate is decided). ***It's I who have come***

according to the glad tidings (referring to the verse where Hazrat Issa(a.s) foretells the coming of Hazrat Ahmad(s.a.w) and Mirza falsely claims that the 'Ahmad' refers to him)

Some examples (about his disrespect towards the Prophets) have been given earlier. I will give some more later on. Then there is the fact that he accepted as Prophets such people who never had any prophethood and this he did without any proof.

Faith in the angels:

His faith in angels is according to the following words of his: In Tawadwih ul Maaraam , page 30): "Angels are the soul of stars. They are the life of stars. Therefore they can never be separated from stars. Jibraeel(a.s) is connected to the sun."

Faith in books:

About the Divine Book of Allah, the Holy Qur'aan-e-Kareem, he holds this faith: (In Azaala ul Awhaam, page 721-725) "Quran was lifted from the world. I brought it back once more from the sky." Then, the Quran that he brought and the way he presented it, you have been able to see part of it. Later on, you will see some more. It was impossible for him to change the words but then he spared no effort to tamper with the meanings of the Qur'aan according to his own whims. He paid neither heed at all to the explanations given by the One(s.a.w) who brought the Book nor to the commentaries and meanings understood by the Blessed Companions(May Allah bless them all).

Faith in the last day:

Fear for the last day would be a proof of his faith in Qiyamah but each and every part of his private life gives proof of his transgressions. Sufficient it is that we just mention about it. When (his beliefs) on every aspect of the Amantou Billah (Imaan Mufassal) such is the state, then it is really useless to consider his prayer, fasting, Zakaat and Hajj. Even if Mirza Sahab had had the opportunity to perform Hajj personally even then, in the presence of such clear words of Kufr, he could not be called to be a Muslim. Being Mahdi or Massih is something else. Hazrat Massih(a.s) ibn Maryam is whoever He is. His Hajj has been thus mentioned so gloriously in the Hadith. There is no mention of any dream, nor was the need felt for any interpretation. (Musnad Imam Ahmad)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ليهلن عيسى بن
مریم بفح الروحاء بالحج والعمرة او بينهما جميعًا

Mirza Sahab also predicted through his crooked
Ilham that (Magazine 14, January 1906) “I will die either
in Makkah or in Madina.” Let alone dying, he did not even
go there.

Hazrat Ahmad(s.a.w), Prophet of Allah

The very name of Hazrat Muhammad
Rassoolullah(s.a.w) is Ahmad. This is because, in the
Quran it is clearly mentioned:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا
سِحْرٌ مُّبِينٌ

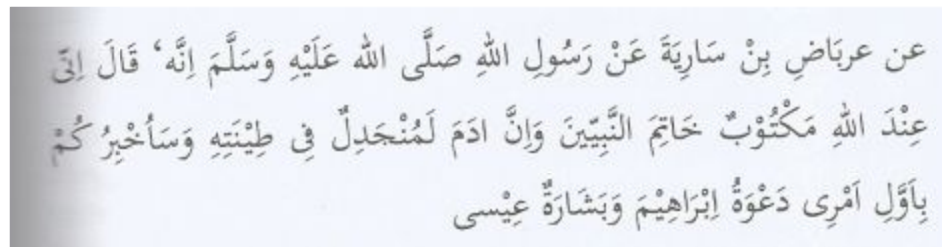
(Surah Saf 61: V 6)

When Issa(a.s) ibn Maryam said: Oh people of
Israel! I have come to you as Allah’s messenger. I certify
the truth of the Taurah which was sent before me and I
announce the goods news of a great Prophet who will
come after me. His name is Ahmad(s.a.w). When the
prophet named Ahmad came to them with all proofs, they
said that this is pure magic.

(1) By mentioning *Falam-maa Jaa Ahoum* (when He
came to them) the Quran proved that at the time the Holy

Quran was descended, that Ahmad was already present among them.

(2) Nabi-e-Akram(s.a.w) himself has explained the words "*Mubash-shirram birassool*" (giving the goods news of a great Prophet) as such (As Sharhous Sunna):



(Hadith, Mishkaat, page 513)

Arbaaz bin Sariya reports that the Holy Prophet(s.a.w) said "I have been destined to end the line of prophethood by Allah since the time Hazrat Adam(a.s) was still in a state of perfumed clay. I am the duah of

Hazrat Ibrahim(a.s) and the good news of Hazrat Issa(a.s).

He about whose coming Issa Ibn Maryam(a.s) did inform

Indeed came he the Seal of Prophets who is Ahmad Mujtaba

(3) Learn about the meaning of "Mim Ba'adi" (after me) from the words of the Holy Prophet(s.a.w) himself as told from the very same Hadith Shareef that you read before. Now see once more:

(4) *Inni awlan-naasi bi Issa bin Maryam.* I have the best claim to Issa(a.s), son of Maryam because between him and me there is not one

single prophet and it is surely he who is the one to descend towards you before Qiyaamah. So the duah of Ibrahim(a.s), the good news of Issa(a.s), Ahmad Mujtaba is the same Muhammad Mustapha(s.a.w) who is introducing himself by the name Ahmad(s.aw). The Holy Quran does not mention any other Ahmad to come nor the fact that people will invite him towards Islam. This is a blatant lie and an imputation on the Holy Quran:

فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Fanaj ‘al-laanatillani ‘alal kaazibeen. “...and pray for the curse of Allah on the liars” (Surah Aalé-Imraan; verse 61)

There are clear signs for the coming of both Hazrat Issa ibn Maryam and Hazrat Mahdi as mentioned in the pure Hadiths. They will not be strayed a single bit away from true Islam. No true scholar will ask them any proof of their Islam, nor any scholar will give any Fatwa of Kufr against them.

فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

In haaza illah buhtaanoun azweem.

My dear readers who are not yet fully aware of the reality of the Mirzais may be shocked by the facts and might ask, ‘what is this matter all about?’ In the first pamphlet, Hafiz Ji was propagating about Mirza Sahib's Mujaddiyat and Imaamat. Then he focused on him as Messiah. Then, in number 3 he is declaring him as prophet Ahmad. Later on, he is also saying that he is

Mahdi also. Afterwards he is also being accepted as Krishn Ji. After all what is happening? Is Mirza Ji one individual or a compound of several personalities? Either Hafiz Ji is dreaming or he is suffering from a particular mental illness that he is expressing such imbalanced (discordant) views. I believe that is not the fault of poor Hafiz Ji. Whatever a parakeet is taught he repeats the same.

If Hafiz Ji had come forward I would have told him. But let our readers be witness that indeed I am saying it to him. Mirza Sahib is in such a state that at times during his claimed inspirations he calls himself God (Kitaab Al Bariya, page 78; Aina Kamaalaat Islam, page 564); later he claims to be the son of God (Daafi al Balaa, page 6,7); sometimes he says that he is one pillar of the Trinity (Tawdwih ul Maaraam, page 201); at times he considers himself prophet with legislation (Arba'in Number 2, page

6) or sometimes prophet without legislation, or Messiah (Haqeeqat-ul-wahi, page 1481) or Mahdi or Mujaddid or otherwise Krishn. And that is not all. Sometimes he is a man and sometimes he pretends to be a woman. Although my culture does not permit me to present such shocking facts, I am compelled to do so since Hafiz Ji has accused me of lying:

(1) "Babu Elaheebaksh wants to see your menses but that menses have been developed into a child (TN: a statement which is scientifically false because menses do not develop into embryos); such a child who is statuswise like the children of Allah". (Readers to contemplate who gets menses). He further says:

(2) Allah has kept your name Maryam in the third part of Barahine Ahmadiya. Then as evidenced in

Barahine Ahmadiya, I grew up as with the qualities of Maryam for two years in a veil. I continued to grow up in a veil. After two years, as mentioned in the fourth part of Baharine Ahmadiya, Issa's soul was put within me; and I was declared pregnant in a metaphorical way. Finally, after several months, but not exceeding ten months, by means of inspiration and revelation, I was made to become Issa from Maryam. (TN: wow! What a robust machinery!)

Then at the end of this same paragraph, he says, "Then Maryam, and Maryam here means this humble servant, was guided to the trunk of the date tree due to the pains of delivery..... (page 46-47 Kaghazi Kashti Nooh, published by Mirza). {TN: the original text was left incomplete by Mirza}

After reading the above paragraphs readers must have been puzzled by the fact that Mirza Sahib was declared pregnant but no details of the reasons of pregnancy were given.

One spiritual son of Mirza Sahib has attempted to elaborate on the subject, let's see what he says: (Tareeqat Islami Qurbani, page 34, author: Yaar Muhammad Mirzai, publication: Riyaz Hind press):

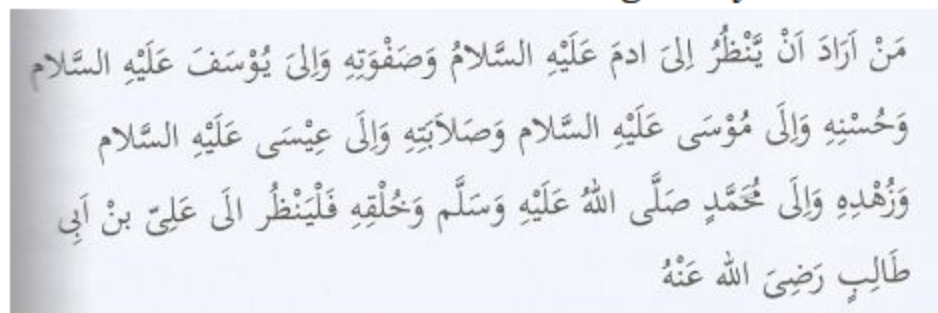
"Mirza Sahab was so engrossed in revelation that he felt as if he was like a woman and God had made use of force like a man. (TN: hence the pregnancy, Tawba! Tawba!!!!). For those who have intelligence, a simple sign is enough." (Ma'az Allah, do you consider this only a simple sign? Laa Hawla wa laa quwwata illah billah). (TN: what can be a greater and clear blasphemy? How did he

dare write such a thing?) If such types of things were written about someone who had least shame or modesty he would not dare show himself in public for the rest of his life. Hafiz Ji will hardly contemplate on whom the curse mentioned in his second pamphlet on page 4 column 2 line 19 befell and will befall until eternity.

Readers must have now understood how Mirza Ji became Maryam and Issa(a.s). On the same level, one can imagine how he also became Adam(a.s) and Nooh(a.s). I am surprised that while writing such things Hafiz Ji ever never thought that these writings could one day come across some educated people.

He must have been very happy to give the example of the mirror in explaining the matters in question thinking that he had given sufficient material to fool ordinary

people; but he should know that those who have eyes (intellect) know that the one who was hinted at by the words of the True Messenger(s.a.w), who became a reflection of the perfection of the Divine Messengers, about whom the Hadith has the following to say:



مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ عَلَيْهِ السَّلَامُ وَصَفْوَتِهِ وَإِلَى يُوسُفَ عَلَيْهِ السَّلَامُ
وَحُسَيْنِهِ وَإِلَى مُوسَى عَلَيْهِ السَّلَامُ وَصَلَاتِيهِ وَإِلَى عِيسَى عَلَيْهِ السَّلَامُ
وَزُهْدِهِ وَإِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخُلُقِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي
طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

Whoever wishes to see Hazrat Adam(a.s) and his elatedness, Hazrat Yousouf(a.s) and his beauty, Hazrat Moosa(a.s) and his firmness, Hazrat Issa(a.s) and his piety, Hazrat Muhammad(s.a.w) and his good manners should have a look at Ali bin Abu Talib(R.A). [Seeratul

Aqtaab, page 5]. Despite hearing such praise in his honour, see how Ali Murtuza(R.A) reacts in unequivocal terms:

أَلَا وَإِنِّي لَسْتُ نَبِيًّا وَلَا يُوحَىٰ إِلَيَّ

Alaa wa inni lastou nabiyyan walaa youha ilayyi

"Beware I am no prophet nor I am bestowed with revelation."

Surprisingly somebody who is not even proved to be a Muslim makes such claims "I am messenger, I am prophet, I am superior to all prophets." Worst, on one hand he claims to be prophet and on the other hand he also claims to be an incarnation of Krishn Ji.

Sri Krishn Ji and his manifestations

It is not hidden from knowledgeable people that Krishn Ji is considered as a great guide in Hinduism. In order to enquire about an ancient historic personality, intelligent people usually research or refer to books of that era. Thus in order to get acquainted with the life of Krishn Ji I concentrated on his personal book, the Bhagwat Gita instead of books written by present day authors. I am hereby presenting a summary of whatever Krishn Ji has mentioned about himself in the Bhagwat Gita:

One form of Sri Krishn Ji or one side of the picture

Krishn Ji says in the Bhagwat Gita:

(1) I am the mother, father and supporter of this world. I am the master feeding everyone. I am peace, shelter and friend. I am responsible for birth, death. I am the repository of all treasure and I am the root of all births. Oh Arjun I give warmth, I stop the waters and I give rain. I am the nectar/water of life. (Gita, 9-17-19).

(2) All the Devatas and saints come from me. Whoever knows that in the Heavens and elsewhere I am the Greatest Lord of all people and that I have no beginning then this person has been liberated from death and is free of all sins. (Gita 10:2-3)

(3) I am the master of all living things and I am free from being born or created. Though there is never change in my natural features/beauty, I take birth from my own

Power while maintaining my specificity. (Gita 4:6-8)

Readers have seen from this first form or this side of Krishn Ji that he is claiming to be God. You have also noted that he claimed manifestation by incarnation in a limited body which he labelled as taking shape or becoming an avatar.

Sincerely, I am ready to agree that Mirza Sahib and Sri Krishn Ji are similar in their claims and as per those claims he can definitely be called like Krishn Ji. Let us first have a look at the claims of Mirza Ji. Then we shall compare both. Mirza Ji mentions in his book "Albariya" page 79: "In my state of unveiling I saw that I am myself God and I really believed that it was true. In that very same state I was saying that I wanted a new world order, a new sky, a new Earth. So I created the earth and the sky in

a miniature form..... Then I created the sky of the world and said: *“Ana zayyanas samaa-id dunyaa bi maswaabih”* (which means certainly we have adorned the ‘earthly’ sky with stars), Then I said that *“now we will create man from a little dust.”* (Ref. Al-Barya page 79, written by Mirza Qadiani)

And so forth he writes several other rubbish.

The second form of Krishn Ji or the other side of the coin

Another aspect of the same Krishn Ji is described thus in the Bhagwat Puran: Krishn Ji was taking his bath in a river. Many Gopis (beautiful ladies) were also bathing there. Krishn Ji hid the ladies' clothes. All of them came

out of the river naked. They searched for their clothes. In order to take pleasure from the ladies Krishn Ji multiplied himself into several bodies and so on.... etc, etc. (On this matter) Raja Prakasht said thus to Sok Rishi: “Gods manifest themselves in the form of an avtar in order to propagate the true religion. How come therefore that this god goes against all the principles of religion to take pleasure with other peoples’ wives....?” The Rishi explained Shri Krishn Ji's actions in these terms: "Even gods sometimes deviate from the right path but their wrong deeds have no effect on their selves just as fire which usually burns everything cannot be held responsible for what it does.”

After considering these two aspects, and without having to delve too much on this matter, I believe that both of them are wrong. (He was merely a human being

and probably he did not indulge in such shameful acts. But here what is worth noting is that from the historic point of view we are in presence of two aspects of Sri Krishn Ji. So whatever conclusion is to be made should be decided on these two pieces of information; actually only on the facts available). So, who is the intelligent person who can claim that he (Krishn Ji) was a prophet? And who can assign such divine speech to him? It is possible that in the divine book his announcement was not actually about his own personality, so considering the other side, that is, the first part of the other form of Shri Krishn Ji, we should ask what does Mirza Ji has to do with this? About this, it seems that it is better not to say any more, but when we look at the second part, especially after what Sok Ji (writer of the Bhagwat Gita) wrote about it, we cannot hesitate a single moment to say: “Without a single doubt, we can say that the disciple of the man from Qadian (Mirza) was just

as expert as the follower of Krishn Ji in distorting words and by giving explanations. So if Mirza Ji was the avatar of Krishn Ji, then he was that of Sok Rishi Ji because there must be a valid necessity why Mirza Sahib had said the following in his false inspiration:

(1) A'mal maa shi'ta qad ghafartu lak

Which means, “Do whatever you wish, I've already forgiven you.”

(2) Hafiz Ji turned out to be the same loyal disciple when extrapolating on the issue of the heavenly Nikah by going through so many twists and turns in giving an explanation, then he wrote: “The girl was 8 or 9 years old, the false accusation of sensuality....is only nonsense.”

Maybe he thought that in this world there no longer remains anyone who has understanding who knows very well that even if we do agree that the age was 8 or 9 years old, then in India and especially in Punjab, how would a well-nourished child of a good family look like? Anyhow let's agree that whether he calls him avtar, *Baroozi* or whether he interprets himself *az zouhoor*, or calls himself reflection in the mirror, whatever Mirza says about himself, he is like Krishn Ji, because:

(1) "Krishn Ji taught me about avtar and incarnation."

Mirza Ji also emitted the self-concocted revelations 'Anta minnee wa ana minka', (you are from Me and I am from you) and then God forbid (Ma'aazallah) he likened God to a leopard and he

also said that God had hands and feet. (Ma'azallah)

(2) Krishn Ji taught him the issue of incarnation and transmigration of souls. In fact, Mirza Ji has also claimed to be the appearance or manifestation of all (various personalities) in such a style which can easily be equated that he meant transmigration of souls.

Therefore it would be fit to say that he is like Krishn, but at the same time of being Krishn, his also being Mujaddid, Mahdi, Isâ(a.s) Ibn Maryam, in fact, according to Hafiz Ji, his also being Prophet Ahmad(s.a.w), all that is pretty arduous and hard to believe. And how can the bright cloak of these monotheistic personalities match with that of Krishn (which according to Hafiz Ji is black);

that in itself is an ignominy. Unfortunately, we have not been able to lay hands on a third picture of Krishn Ji, neither is he mentioned in the Holy Qur'aan, nor is there any mention about him in any revealed book, nor is he being talked about in any hadith, nor any sign in any certified history book. Although we accept that, even in India, there may have been guides or even Prophets, but how can we prove that so and so was a Prophet?

When Hafiz Ji could not find any evidence from the Qur'aan, Hadith, Tafsir, history, so he quoted from irrelevant sources that so and so have said that 'in India, there was a black man who was a prophet, his name was Kahin', then since his colour is reported to have been black and the very meaning of Krishn also is black, therefore he readily concluded that Krishn was a prophet.

Even a child of ordinary understanding cannot help laughing on this statement of Hafiz Ji, nay, he would sarcastically applaud the capabilities of Mirza Sahib himself. My only worry is that the simple-minded people of Mauritius might fall into the trap of such deceit - thus the need to warn people against such writings. Otherwise, to comment on such corrupt writings is against scholarly wisdom. This is because, first of all, it should be borne in mind that this information has nothing to support its reliability. Then, even if by chance this information is established from history, how can we be so sure that it really refers to Krishn Ji because the name was said to be Kahin and not Krishn. Then if we do not accept this and we go by the characteristics only, we should point out that Hafiz Ji said that Krishn is dark whereas the whole Hindu community has up to now accepted him as beautiful and handsome so much so that the Gopis are all enraptured by

him that even today, they are awaiting for him at Mathura, by the banks of the river Ganga. There, a lot of female slaves of God are in the hope of seeing one of his manifestations in the most fascinating and captivating form and they are all always in a mood to forsake everything for him.

It is possible that his Kaahin is in fact Yuz Asaf, who was born in India in the house of Raja Janisar; the prince was called a prophet; he went to Kashmir where he died and was buried there. Even today his tomb is called the Tomb of the Prince Prophet and is well recognized by this very name. Indeed, there are some accounts about him which establish the proof of his being a fortune-teller. (for further details refer to the book Yuz Asaf and Balohar, translated by Molvi Sayyad Abdul Ghani, Hashimi Press Delhi, page 358).

Mirza Ji has proclaimed this very tomb as that of Hazrat Massih(a.s). And if you move forward, you will find that Mirza Ji does not speak about the prophethood of Krishn Ji nor does he speak anything about his manifestation as a Prophet. In fact, he states in clear terms, 'I am the same as Raja Krishn, who was the greatest avtar among the Hindu avtars'. Furthermore, while accepting that the Gita is word by word a revealed book, he says that he (Mirza) has received revelation thus: "Krishn Rudhar Gopal, (TN: here implying Mirza) your greatness has been foretold in the Gita." [Speech Mirza Sahib 21 December 1902, Sialkot]

By giving reference to the Gita, he has himself clearly explained what he meant. You have just seen from the Gita the meaning of avtar or form, as per the saying of Krishn

Ji, that God's taking a human shape has been called incarnation. Giving credence to such words is enough for him to exclude himself from Tawheed and to get himself entangled in the disease of polytheism. Now what has he to do with Islam?

(How strange! When we show the unicity of God in the Vedas, they object, and he accepts the Gita as revealed book, nothing is said against him!).

If we just sigh, they blame us for that (while) They commit murders, but do not say anything.

Insult to Prophets

It appears that while writing his pamphlets Hafiz Ji

did not realise that the one to whom he was addressing his pamphlet, although, he might be departing from Mauritius, Alhamdullillah his pen was ever ready to unveil their reality even being thousands of miles away. So, without any fear of being refuted he wrote:

"It is absolutely false that Mirza Sahab has said foul words about prophets."

Readers may please examine the following sentences carefully and judge whether Mirza Sahib has insulted prophets or not:

(1) In Jang-e-Muqaddas page 7 "The birth of the Messiah without father is not surprising for me. The rainy season is now approaching. Go outside and see how many insects/parasites are taking birth without mother and

father." (God forbid)

(2) In Akhbaar Badr dated 9 May 1907, he addresses Muslims (and not Christians) as follows:

"Once Prophet Jesus (Massih) came to this world, see the result of his first coming; millions of people turned into polytheists. What will he achieve more that Muslims so desire that he should come once again." (Ma'az Allah)

(5) "The truth is that Hazrat Messiah(a.s) did not produce any miracle." (Ma'az Allah). By so saying he is in fact contradicting the miracles mentioned in the Quran about Hazrat Massih(a.s) (Haashiya Zamima Anjam Atham, page 6).

(6) "Hazrat Massih(a.s) had nothing but deceit and

distrust."

(5) "Hazrat Massih(a.s) belonged to a highly purified and pious family. Three of paternal and maternal grandmothers were indulging in adultery, prostitution, and lived in brothels." (Ma'az Allah) (Haashiya Zamima Anjam Atham, page 7).

When Muslim Ulemas reacted against his heretical sayings see how in MirzaJi's own words how, in order to absolve himself from having insulted the Prophets, he did indeed label them (the ulema) (Hafiz Ji has only labelled me as a liar) as rebels (Mufsid) and liars but at the same time he actually commits another insult by giving brothers and sisters to Hazrat Massih(a.s). He says:

"Liar and rebellious is he who says that I do not

respect Massih Ibn Maryam. What to mention of Massih alone; in fact I not only respect Hazrat Massih(a.s) but also his four brothers since all five of them are born from the same mother. Yasou has four brothers and sisters. They were all his real brothers and sisters, that is they were all children of Yousouf and Maryam." (Kaghazi Kashti Nooh page 16)"

I do not know whether Mirza Ji's belief is the one written by Hafiz Ji that Hazrat Issa(a.s) was born without father or the one whereby he says that Issa(a.s) had both paternal and maternal grand mothers as well as real brothers and sisters. If it is the first one, then it is obvious from the text quoted from point number 1 above (page 66) that he has likened Hazrat Massih(a.s) to insects and mosquitoes. In case it is the second one, then readers have witnessed in what way how both the paternal and

maternal grandmothers have been unbelievably insulted.

Hafiz Ji says that his belief kept on changing. Firstly he believed in the fact that Hazrat Isa Massih(a.s) was alive. Then he wrote about his belief in his death. Maybe in between these two positions of his faith also, there is some confusion. Anyway, in both situations he has insulted the Massih and showed incredible disrespect. He did not even repent. Thus his great sin and guilt is firmly established.

His tricks and twists that supposedly those replies were meant to incriminate the Christians have not worked with people of intelligence and will never work because according to what is clearly written in Akhbaar Badr and Kashi Nooh page 16 he made those statements while also addressing Muslims.

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

O people of endowed with sight, learn a lesson (S59:V2).

Nikaah Aasmani (Heavenly Betrothal)

Concerning Mirza Ji's supposed Nikaah with Muhammadi Begum Hafiz Ji has simply written in reply to my objection that "the prediction about that Nikaah was not realized" that "the prediction has materialized". But since this answer is contradictory to actual fact, Hafiz Ji Sahib, just like a modern day Sok Rishi, went into strange and bizarre explanations which can be summarized as follows:

(1) The purpose of predicting the Nikaah was only to bring Muhammadi Begum's family, who were irreligious, to the path of Deen (religion) by showing them a sign.

(2) Ahmad Beg (Muhammadi Begum's father) did not repent, so he was destroyed.

(3) The prediction had the condition of repentance. By repenting, everything was cancelled and almost the whole family became Mirzai.

Nikaah stopped through repentance

My writing may become too long but I am obliged because the Mirzais are used to make nonsense comments even after reading complete evidences. And if for any

particular reason only a short evidence is presented, they will immediately accuse me of lying. Therefore in this chapter also I am providing detailed evidence to allow readers decide for themselves.

The answer and its proof

Muhammadi Begum's family was not irreligious. Her father was so religious *that Mirza Ji expressed love for him and testified about his strong faith in Islam.* This is the same person about whom Hafiz Ji wrote "He did not repent and he was destroyed...". Mirza Sahib wrote the following letter to Mirza Ahmad Beg Sahab (Muhammadi Begum's father) on 17 July 1892:

My dearly respectable brother Mirza Ahmad Beg
Salaamoullahi Ta'aala

You may have some grudge in your heart towards this humble one (Mirza) but Allah the All-Knowing knows that the heart of this humble one is absolutely clean towards you. I pray Allah, who has power over everything, for your good health and well being. I don't know in what words and how to express my love, sincerity and sympathy for you. I swear upon the All Powerful Lord that I have received Godly revelation that your daughter will be married to me. If she is married elsewhere, Allah's punishment will befall and will happen here itself. Thousands of priests, not mischievously but by pure stupidity, are wishing it to be proved false. Allah Ta'ala will disgrace them. Those facts which have been finalised in the skies can never be changed on Earth. May Allah Ta'ala put firmly into your heart that which he has revealed to my heart from the skies.

(Ghulam Ahmad)

Consider the following also:

Mirza Sahab sent the following letter dated 4 May 1891 to Mirza Ali Sher Beg (Muhammadi Begum's uncle (phoopa); He is also father-in-law to Mirza Sahib's son Fazl).

My dear Mr Mirza Ali Sher Beg
Salaamoullahi Ta'aala

I consider you a kind and well-intentioned person who is firmly established in Islam. I am giving you some news which will make you sad. I have heard that the girl's Nikaah will be performed on the 2nd day after Eid. With respect to me, those people (my enemies) have

firmly decided to get me insulted, humiliated and dishonoured. Now it is on Allah Ta'ala to save me. (Allah did not save him, therefore what became of him?) If I am from Him, definitely He will save me. (Allah did not save him, so it is proved beyond doubt that He was not from Allah. He goes on to write a very long composition, which can be summarized thus).

Tell your wife to compel his brother and ask her to threaten him that she will break family relationship with him so that under compulsion of his sister's pressure he might arrange for the Nikah of Muhammadi Begum with Mirza Sahib. And if your wife will not do like this, then I will ask my son Fazl Ahmad to divorce his wife, that is your daughter. And if he does not pay attention to my order I will then separate him from me and deprive him of his share of inheritance.

(Readers to judge by themselves whether such a behaviour and attitude reflect the qualities of a Mujaddid, Massih or Prophet).

Though these two letters have shed some light on various issues, I would like to focus on the following facts:

(1) Mirza Ahmad Beg was a Muslim. He was a nice person. Mirza Ji had a clean heart towards him. In fact he felt great affection for Ahmad Beg. Thus his death did not result from any wrong doing. He was a Muslim, he died as a Muslim. His only 'mistake' was that he did not give his young daughter in marriage to an old irreligious Mirza Ji.

(2) The incitement for Nikaah rose only due to Ilham (revelation). The Nikaah will certainly be performed since it was meant to be a sign for Hindus and Christians. If the Nikaah was performed with somebody else, Allah's punishment would befall. Ultimately Nikaah would definitely be performed with Mirza Ji only.

(3) If the Nikaah did not take place Mirza Ji would be disgraced. **Furthermore Mirza Ji himself said that the Nikaah would be a sign of the last and final Massih and that did not come to be.**

Let's move forward and you will see that Mirza Ji said that this Nikaah would be a sign for being Massih

Maw'ood (Promised Messiah). The reformation of Muhammadi Begum's family has no relation to this. Referring to Huzoor Nabi(s.a.w)'s sayings about Massih Ibn Maryam coming back to the world and getting married, Mirza Ji says: "Tazawwooj specially implies a Nikah(betrothal) which will be a sign...about which this humble one has already made a prediction. As if here, Rassool(s.a.w) is giving reply to the doubts of these dark-hearted rebels and is saying that these matters will certainly take place. " [Zwamima Anjam-e-Atham, page 53]

He goes on page 54:

"In Barahine Ahmadiya also there is mention of this prediction...The third wife who is still awaited for...This is a hidden prediction, the secret of which has now been

revealed."

Is there anything left to prove that Mirza Ji is claiming this Nikaah is one of the signs of the Promised Messiah? According to Mirza Sahib, if this sign does not take place, the Nikah is not celebrated, then, he is not the Promised Messiah. As per the sayings of Mirza Ji Nikaah is something destined from Allah and nobody can stop it. His forecasted Nikaah did not take place; thus it was not in his destiny. On several occasions Mirza Sahib had said that the fulfilment of this Nikaah was such a promise from Allah that could not be stopped. He mentioned the same thing in his letters too. Here is one more reference:

In pamphlet Nusrat Deen, dated 1891, he says:

"From Allah Ta'ala's side, this has already been

decided and fixed that this girl will definitely come into the Nikah of this humble one, whether as a virgin or Allah will make her a widow and send her to me.”

The condition of repentance and the failure of in its fulfilment

Now consider these two indecent explanations by Hafiz Ji where he says that the Nikah was cancelled because of repentance; secondly Ahmad Beg did not repent so he perished.

Now, either Hafiz Ji may not be aware, or he is shameless or he just repeats like a parrot; wherever this Nikaah has been referred to with emphasis by an oath on Allah's Name and presented as a divine promise and that it had already been performed in the Heavens, nowhere

has it been mentioned along with any condition of repentance. And even if we were to assume that there was any condition of repentance, then it would be linked to punishment or calamity, and not concerning the Nikaah itself. Then have a look at the gender of the words "Toobî Toobî" and you will find that they are feminine words. Thus, Mirza Sahib himself explained their meaning and inference as: "Oh lady! Repent! Repent! since a curse is going to fall on your daughter and your daughter's grandmother." [Haqiqatul Wahi, page 187]

(1) Mirza Ji himself explained that these words have been addressed to Muhammadi Begum's mother. By her repentance her mother and Muhammadi Begum would be saved from the curse. Which curse would befall on Muhammadi Begum's grandmother and which was averted? No one knows. The curse which was to attain

Muhammadi Begum was (supposedly) averted, as per saying of Hafiz Ji. Therefore, (according to their reasoning) Muhammadi Begum's mother had repented. Now the question which remains is that while by repentance the Mirzais mean embracing Mirzaism, did Muhammadi Begum's mother really embrace Mirzaism? Never! Absolutely not! If the answer is no, then why was the curse stopped? Moreover saying that almost the whole family became Mirzai is a blatant lie. Mirza Ahmad Beg's death as a Muslim is well known. Hafiz Ji admits that he was not Mirzai. His son in law, Muhammadi Begum's husband also, did not ever embrace the Mirzai faith.

Muhammadi Begum, praise be to Allah (Alhamdulillah) is Muslimah. Her children also Masha Allah are Muslims. She and her close ones are all followers of Islam and very far away from Mirzaism. In fact

her family is among the helpers of those true Islamic scholars who are confronting the Mirzais. Then if the curse was averted, why was it averted? [TN: Muhammadi Begum and her husband outlived Mirza Ji by 40 years. Muhammadi Begum died in 1966.]

(2) Is Nikaah a curse? A punishment? Or what ?

Mirza Ji says: (Aina Kamaalat Islam, page 281,288)

"This Nikaah will be for you an instrument for blessings and a sign of good fortune. You will inherit your share from all those blessings, which were mentioned in the pamphlet issued on 20 February 1888."

Even if the words 'Toobî, Toobî' are considered as a condition, then with them (i.e by obeying this command

and doing Tawba) the curse should stop, not good fortune and blessings. So either one would say it was not Nikah but a calamity (if not for Muhammadi Begum, it was for Mirza at least) or you should say that the repentance had no connection at all with the Nikaah. In both situations, my claim is proved to be true. My discourse was only focused on the Nikah itself and I meant to say that:

(1) It was called destiny.

(2) It was said to be an inevitable Promise of God. It did not materialise. Thus it was not God's promise. It was neither destiny, so Mirza Ji's claim was false. His revelation was not true.

(3) Mirza Ji said if the Nikaah did not take place then:

(a) Mirza Ji would be the worst of the worst, he

would be a calumniator, a great liar.

(b) All his claims would be fake.

(c) Mirza Ji would be disgraced, dejected, his nose would fall into dust. Now whether someone did repent or not, the curse was averted or not, we have *à priori* nothing to say about this.

Both Mirza Ji's claim and the actual facts that the Nikaah did not take place are in front of us. Still we do not give a verdict of our own. Allah Himself has decided. Whatever had to happen has happened. What had to befall Mirza came to be. (TN: that is his own statements proved that he was a liar.)

If even now people do not open their eyes, then they

take their own responsibility.

Plague and Qadian

I invite you to have a look at the shamelessness of Hafiz Ji, how he dared to accuse me of incorrect reporting and how he tried to fool the world himself. Hafiz Ji writes "Maulvi Sahab {Maulana Abdul Aleem Siddiqui(R.A)} is giving an incorrect report when he says that Mirza Ji wrote that plague would not affect Qadian."

Readers may decide whether what I said is detailed in the following or not?

(1) Mirza Sahib wrote in Muwaahib-ar-Rehman

Lana minat taa'ooni amaan', meaning "For us, there is safety from plague". Since by using the word 'lana', he implied all Mirzais throughout the world, then when the news of several Mirzais dying at different places came to be known, his opponents must have objected so he wrote (Dafi Al Bala, page 8) "God has by excellence cited that Qadian will be safe from that dreadful destruction (khofnaak tabaahi) since His messenger's throne is here. And this is a sign for all communities.'

Qadian is a small town, with a small population, was affected as described in Paisa Akhbar, Lahore, 20 April 1904: "Nowadays Qadian is the number one place to be affected by plague in Punjab. Twenty deaths have been recorded. There is panic everywhere in the town."

(Readers, please pay special attention to Mirza Sahib's imaginarily revealed words 'dreadful destruction' (khofnaak tabaahi) as reported in this newspaper Paisa Akhbaar. Also remember Hafiz Ji's words "which makes people senseless/panic". Because these words also imply disaster and disorder.

Later when plague gained such a proportion in Qadian that the news of 313 deaths was reported in all newspapers, Mirza Ji had to accept the facts. Thus he wrote in Al Hukm Qadian 10 April 1907: Nowadays plague is spreading fast. Everywhere there is disaster (fire). (Please pay attention to this dreadful destruction. If it is not panic, Hafiz Ji should explain what it is.). I pray a lot to Allah to save my Jama'at." But his prayer was not accepted.

*Manga kareinguey ab se du'a hijr yaar ki
Aakhir to dushmani hai asar ko du'a ke saath*

As of now, we shall pray to be separated from the beloved

Because it seems that enmity has grown between prayer and its acceptance.

[TN: this portion is very sarcastic. The author is saying that Mirza Ji was asking for the safety of his followers and it's the contrary that happened. Plague struck in Qadian causing dreadful destruction. He uses this poem to say that he should have prayed for the death of his disciples, then maybe they could have lived because whatever he was asking for, it was the contrary that was happening.]

It is proved from the Quran that when Allah sends his punishment, it engulfs good people together with the wicked.

Readers will remember that I related that in order to enlarge his house Mirza Ji collected money from the people, pretending that his house will remain safe from plague. He had to enlarge it in order to accommodate a large number of people, thus he needed money. So he started to collect charity!!!

Using this excuse the house was built. Funds were also obtained. Now Hafiz Ji writes that till today even a rat from this house did not die from plague. But Mirza Sahab, on the contrary, writes in Haqeeqat-ul-wahi on page 329:

"The next morning Meer Sahab's son Ishaq got high fever and big stress. He started agitating very much. On both his legs glandular swellings started to appear.

Maybe Hafiz Ji will now explain that by house he meant that specific room where Mirza Ji used to sleep; or rather by room he meant the bed on which he used to rest; or even by bed he meant his body and that which entered his body did not die of plague. This would be an amazing display of a Sok Rishi Ji type style of finding explanations.

Now Peerandata and Abdul Karim's souls will come on Earth and testify that they died of plague in Mirza Sahab's house? Muhammad Afzal, Burhan-ud-din, Muhammad Shareef, Nawaz Ahmad etc were so close to Mirza Ji, they who cannot speak now, how much were they

loyal to Mirza Ji, yet they all died of plague before the eyes of Mirza Sahib. [Dekho, Zikrul Hakeem page 91]

Last decision between Maulvi Sana-ullah and Mirza Ji

I am shocked by the extent of Hafiz Ji's lies. I never mentioned Mubaahilah in my speech. In fact, I only referred to a final decision and reminded of a duah which has been certified by Mirza's death.

The title of the pamphlet which Mirza Sahab addressed to Maulvi Sana-ullah itself will prove it was a decision and not Mubaahilah (challenge). The title itself was "Final decision with Maulvi Sana ullah"

Read the whole advert. If you find the word Mubaahilah anywhere, or if anywhere it is written that in reply to this du'a Maulvi Sana-ullah will also have to recite the same du'a, just as Mirza Sahib used to do when challenging other people, then I am ready bear the responsibility. For further proof, please consult the letter addressed to Maulvi Sana-ullah by Mirza Ji's personal secretary upon his order. The letter throws sufficient light on this issue.

When Maulvi Sana-ullah Sahab saw Mirza Sahib's invitation in Haqeeqat-ul-wahi to all Ulama of Islam, he wrote to Mirza Sahab: "Send the book Haqeeqat-ul-wahi to me so that I can prepare for the Mubaahilah".

The following reply was sent to him as ordered by Mirza Sahib:

"Your letter has reached the 'Promised Messiah'. You are hereby being informed that we had the intention to send you 'Haqeeqat-ul-wahi' at the time we challenged you for Mubaahilah so that you might read it before the Mubahilah. But since you have expressed your wish for the fixation of the calamity supposed to come on yourself and without this fixation you have refused to take part in the Mubaahilah thus seeking a convenient way to flee (from the Mubahilah); for this reason Allah has caught you from another angle by inspiring a supplication (Du'a) in the heart of Hazrat Hujjatullah Mirza Sahib thus choosing a second way."

From this paragraph, readers would have judged that this second way was not a Mubaahilah but a fixation of punishment through a supplication (Du'a) and according

to Divine will also, this was to be a final decision. In this matter, the effect of this duah will effectively show who is truthful and who is a liar.

Mirza Ji's prayer

"Oh My Lord ! Oh Thou who sent me! In the Name of your own Sanctity and Mercy I beg you in your presence that you decide who is truthful between me and Sanaullah. And whoever, according to you is in reality an impostor and a liar, please remove him from this world while the one who is truthful is still alive."

I have mentioned the effect of this very supplication (Du'a) which has been seen by everyone but what could be a more shameful lie than this that Hafiz Ji should continue

to call it a Mubaahilah whereas after the death of Mirza Ji the truth of this prayer was established all throughout India. When people of intelligence came to know about the truth, all the Mirzais group tried very hard (to remove that impression) so much so that a reward of three hundred rupees was fixed and this challenge was made that 'It was not a final decision, it was a Mubahila'. The advocate of the Mirzai successor, Munshi Cassim Ali Sahib came forward to execute the challenge. *[Translator's note: The reason why the Mirzais were so adamant to call it a Mubahila is that they wanted to separate the death of Mirza Ji from this Du'a. They wanted to prove that the du'a was supposedly for a Mubahila and since there was no Mubahila, his 'untimely' death could not have been caused by the effect of the 'Du'a. But they failed lamentably because the death of Mirza Ji was too clear a proof that he was indeed a liar because he died in the lifetime of Molvi Sanaullah.]*

Sardar Bachan Singh B.A Pleader was appointed as

arbiter for the debate. A debate followed between Munshi Cassim Ali and Maulvi Sana-ullah. Finally Maulvi Sanaullah received Rs 300 from the Mirzais as per order of the arbiter and the impartial judge announced his decision as follows:

Even if the writing becomes a bit lengthy, I will faithfully reproduce the original words of the arbiter's judgement. *"I have reached to the clear conclusion that the departure of Mirza Sahab from this world during the lifetime of Maulvi Sanaullah is a result of the acceptance of Mirza Sahib's prayer by God as detailed out in his pamphlet and the expression of this acceptance was made by the blessed tongue of Mirza Sahib himself."*

Mirza Sahib had published his pamphlet of 15 April 1907 by divine order. (In it he said) Allah has responded

through Ilhaam to inform me that He has accepted this supplication of mine.” (Signed Sardar Bachan Singh, BA Pleader) (21 April 1912).

It is obvious not only from Sardar Bachan Singh's decision but also from Allah's decision which the whole world has seen, and I have also been supporting this strongly that (we don't know) whether Mirza Ji's other duaahs were accepted or not but Allah has definitely accepted this particular duaah of Mirza Sahab and proved to the world who is truthful and who is in falsehood. The world has seen that Mirza Ji was inflicted with cholera, he died in Lahore and was buried in Qadian. Maulvi Sanaullah is still alive, and ever ready to attack the fortress of Mirzais. [TN: At the time of the publication of this book in 1929, Maulvi Sanaullah was still alive and he apparently died in 1948, some 40 years after the death of Mirza Ji].

Doctor Abdul Hakim and Mirza Ji

Hafiz Ji complains about me, saying: “You have alluded to the prediction of Dr Abdul Hakim but you have not disclosed the truth.”

I feel sorry that despite my invitation, he stayed behind the walls; had he come forward, I would have "disclosed" it too.

Readers have seen from Hafiz Ji's pamphlet number 3 that whatever claims he made, he mentioned no proof to support any of them.

(1) Did Mirza Ji write those words in his testament in

which he wrote that that he would die within three years from a specific date?

(2) Did he give any reference when and in what words did Doctor Sahib make any modification in his previous prediction?

Now if it is Hafiz Ji's desire that I should remove his veil, so let the readers see, what is behind the veil.

First, let us have a look at what Mirza Ji himself says about his age (Taryaaq-al-Quloob, page 68)

"When I attained my 40 years, the century also reached the top."(In the year 1300 Hijri, Mirza Ji was 40 years old).

He writes in Hashiya Tiryaq-al-Quloob that Allah has revealed to him: "I (Allah) will keep you (Mirza) alive till 80 years, either a few years more or a few years less". (This imaginary revelation also is one of his jokes, the one who inspires Mirza Ji is used to making such approximative guesses). This time, it was conjectural, now see how he clarifies further.

In Haqeeqat-ul-wahi page 200: "At the end of times, according to Prophet Daniel this Promised Messiah (that is, Mirza Sahib) will appear in the year 1335, which is similar to that revelation that Allah Ta'ala has made to me, the one related to my age."

[TN: Mirza Ji was trying to prove himself 'Promised Messiah' by proving mathematically and linking two false revelations; one supposedly from Prophet Daniel and the

second one related to his age.]

According to these two imaginary revelations Mirza Ji should have died in year 1335 Hijri, that is, at the age of $40+35=75$.

It is this that he announced and it is, according to him, what Allah revealed to him and what Prophet Daniel(a.s) foretold to him. After seeing these words, the decision is now very clear. This is because nobody can dare challenge the fact that that Mirza Ji died in 1326 H, that is $(1335-1326=9)$ a full nine years before the time fixed by himself. (TN: and you will note that 9 is the biggest digit among numerals. 9 is also related to 92. For people of intelligence, a small sign is enough). Whether Mirza Ji or Hafiz Ji gives any explanation for this difference or not, I will certainly explain the reason

therefor:

Doctor Abdul Hakim announced in Elaan-ul-Haq page 4,5 (July 1906):

"The wicked will perish before the truthful; that is Mirza Sahib will die before me within a period of three years." In reply to this, Mirza Ji states in his pamphlet issued on 16 August 1906:

"I am the prince of security. No one can overpower me. In fact, Abdul Hakim Khan himself will be destroyed by heavenly curse in front of me."

Mirza Ji has clearly forecasted the death of Doctor Abdul Hakim. To this, Doctor Abdul Hakim got angry and mentioned the time limit of fourteen months. As a result

Mirza Sahab announced the following decision. In fact he claimed it to be a Godly revelation.

"Tell your enemy Abdul Hakim that Allah will punish him. I will increase your age. I will prove this statement of your enemy to be false that you have only fourteen months to live as from July 1907. I will lengthen your life. Your enemy who wishes your death will be destroyed before you as the Ashaab-e-feel. The one to fight against you will not be safe. Your opponents will be defeated in your hands."

In Badr dated 24 May 1908, only two days before his death, Mirza Sahab is found claiming about this of his self-conceived revelation as the criterion of this truthfulness. Now the question that arises is that the 'revelation' contains two promises which are being stressed to be

supposedly from Allah:

(1) Mirza Ji's age will be increased - I will increase Mirza Ji's life.

(2) Mirza Ji's enemy Doctor Abdul Hakim will be destroyed like the Ashaab-e-Feel (The people of the Elephant). His defeat and death was destined to happen through Mirza Ji.

So was Mirza Ji's age increased? No, instead he died nine years earlier! Did Doctor Abdul Hakim die before Mirza Ji? Because his death and destruction was supposedly destined to occur through the hands of Mirza Ji. No, on the contrary, he is still alive and is struggling to terminate Mirzaiat. (NB: he was still alive at the time Maulana Abdul Aleem Siddiqui(R.A) wrote this book in 1928.)

Thus this revelation proved to be false and the distinction between truth and falsehood is quite obvious.

For some little time even if we accept that Doctor Abdul Hakim did somehow further revise his prediction, and even if in the opinion of a few people Mirza Ji contradicted all his previous self-conceived revelations to fix as criterion the term of his death to be in three years time, even so this revelation also is false. Neither did his age increase nor did Doctor Abdul Hakim die before him. In fact Mirza Sahib left him safe and sound and died first. Thus he proved to be deceitful, a liar and a wicked person.

Just see the guts and shamelessness of Hafiz Ji. He asks me (look carefully at the last line of the last page of Hashiya):

"Where is it written that Doctor would die while Mirza Ji was still alive?"

It does not matter whether I give the answer or readers see for themselves that indeed it is clearly written there that: "Abdul Hakim Khan will be destroyed by heavenly punishment in front of me." In that very book, it is also written, "Verily, he will be destroyed before your own eyes just like the People of the Elephant."

I am sure that readers themselves will now be able to tell him that one needs to have eyes to see, one has to be alive to see. This is what is called giving a crushing reply.

I cannot bear any hope about Hafiz Ji, but I hope that those innocent people who have been trapped by Mirzaiah

do Insha Allah get guidance through this very humble effort with the Blessings from Allah and that will be good.

"And our duty is only to proclaim the clear Message.
[S36:V17]

Chapter 4

True enquiry about the life of the Messiah

False blame of objection on Imam Bukhari(R.A)

Whether Hafiz Ji got something from the inheritance of his self-conceived reformer or not we don't know; but this we have indeed understood that he has inherited a considerable portion of falsehood from his legacy. This is because he does not shy away to lie about some matters which are well-known to some people who are close to him. [i.e how shameful is he that he does not fear that his

own people will consider him a liar; he is lying in front of them while knowing very well that they are well aware of the true facts. How daring and shameful!]

Regarding the different meanings of متوفيك 'Moutawaffika'

(that's how Hafiz Ji writes it) I had not in any way objected to the Hadith Bukhari. On the contrary, in reporting the responsibility of Hazrat Imam Bukhari(R.A), I had explained that in his Sahih, whenever he narrated an authentic Hadith not only did he also give its unbroken authentic chain of transmission, but he also mentioned about those [Hadiths] who are Ta'liqaat {TN: that is suspended, because one of the elements of the chain is either missing or weak}. (Probably, Hafiz Ji is not even aware of the technical meaning of Ta'aliq).

That Hadith from Hazrat Ibne Abbas(R.A) which has

been reported by Imam Bukhari is emphatically taken as proof by the Mirzaïs. In fact, that hadith in question was never recorded by Imam Bukhari(R.A) as being among the authentic Hadiths. Rather it was mentioned among the Ta'aliqaat only. And regarding Imam Bukhari's Ta'aliqaat and Agreed Aathar (sayings of the Sahabas) Allamah Sakhawee writes in his book Fathul Mugheeth that:

“As far as Sahih Bukhari is concerned Imam Bukhari takes responsibility for authenticity only for those Hadiths for which he has provided full chain of transmission. Excluded are those which are cited as Ta'aliqaat or those Aathâr whose chain of narrators does not go beyond the Sahabas. According to Allamah Sakhawee Imam Bukhari accepts no responsibility for such Hadiths.

Labelling these words of mine as “Objection upon

Imam Bukhari” is a clearly false accusation and a calumny. Imam Bukhari, who was absolutely very careful and meticulous in his reporting, knew that some of the narrators of this tradition of Hazrat Ibne Abbas(R.A) were not as authentic as for the others, that is those traditions (authentic) which he has reported. Therefore, for that reason, he (Imam Bukhari) did not give proof of its chain of narrators so that he might not be held responsible for it.

Now let us have a look at the refutation or disapproval that the scholars of **Asmae Rijaal** * have expressed about the narrators of that hadith.

I have never said anything on my own without proof, nor shall I ever. The technique of analysing the Hadiths or

Aathâr is done according to the books of Asma-e-Rijaal and this is what it says:

*[Asmae Rijaal is one of several special sciences developed by Muslim scholars to preserve the authenticity of the sayings of the Holy Prophet(s.a.w). One example of the many books dedicated to this field of study is Usdul Ghaaba. It contains the biographies, comments on the lives of thousands of Sahabas who are known as Hadith narrators. Asmae Rijaal books serve scholars to check whether a narrator is reliable or not. Such books not only encompass the lives of Sahabas but also the Tabéeen and the Tabé-Tabéeen. Becoming a specialist of those books and in this field of study is an art in itself].

Qastalani has reported the chain of narrators of this Hadith in this way:

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِيمَا رَوَاهُ ابْنُ أَبِي حَاتِمٍ مِنْ طَرِيقِ عَلِيِّ
بْنِ طَلْحَةَ عَنْهُ فِي قَوْلِهِ تَعَالَى يَا عِيسَى ابْنُ مَرْيَمَ خُذْ كِتَابَكَ بِرُوحٍ مُبَارَكَةٍ

It means that this Hadith has been narrated by Ali Ibn Talha from Hazrat Ibn 'Abbas(r.a). Therefore according to the rules of examining the status of transmitters, we have to see what are the characteristics of Ali Ibn Talha:

(1) In ***Mizaan*** (TN: Asmaé Rijaal book) it is reported that Imam Ahmad Bin Hambal has said about him that he has spread abominably false information. And Daheem has reported that the said Ali Bin Talha did not even hear Quranic commentary from Hazrat Ibn Abbas(r.a).

(2) In ***Khulâsa***, Qasawi says that Ali Ibn Talha is weak. (as Hadith reporter).

(3) In ***Taqreeb***, It is reported that Ali Bin Talha Saalim was a slave liberated by the Banu Abbas when still

at a very young age; he did not even see Hazrat Ibn Abbas(r.a) since his very young age, yet he reported Hadith in his name. (Therefore, his report is not reliable).

The one who got separated from Hazrat Ibn Abbas(r.a) at a tender age, did not even listen to his Tafseer, was known to be spreader of abominably false news, then also a weak Hadith narrator, how can the report of such a narrator be considered as reliable proof against clear clear verses of the Holy Qur'aan and then the deforming of the meaning of those authentic Hadiths of the very Imam Bukhari, if this isn't pure fraud and dishonesty on behalf of the Mirzais then what else can it be? And then if you do consider the words of Ibn Abbas as proof and you do not accept his whole

sentences as true but only part of it just like accepting only لا تقربوا
 الصَّلَاةَ “Laa taqrabus swalaat” (Surah An-Nissa, verse 43) (Do not
 perform Namaz) and leaving وَأَنْتُمْ سُكْرَى “Wa antoum soukarâ”
 (when you are intoxicated); if this is not افْتُرْمُونَ بِبَعْضِ الْكِتَابِ
 وَتَكْفُرُونَ بِبَعْضِ “Afatou’ minouna bi ba’dil kitaabi wa takfourouna
 bi ba’ad” (Surah Baqarah, verse 75) “you believe part of the Book
 and reject the rest”, what else is it? If you really accept the whole
 words of Ibn Abbas, our heart is tranquilised. Open wide your
 eyes and see what he meant by the word متوفيك “Moutawafik” as
 مميتك ‘Moumeetouka’ and regarding the accomplishment of that
 promise of ‘Moomeetouka’, what time he did tell that it would be
 fulfilled. (Durre-Mansour, Vol 2, Page 36).

عَنْ ابْنِ عَبَّاسٍ قَالَ قَوْلُهُ عَزَّوَجَلَّ يَا عِيسَى ابْنُ مَرْيَمَ مَتَوَفِّيكَ وَرَافِعُكَ إِلَىٰ قَالَ
 ابْنُ رَافِعُكَ ثُمَّ مَتَوَفِّيكَ فِي آخِرِ الزَّمَانِ

It is reported from Ibn Abbas that he commented
 Allah’s words “Inni moutawwafika wa raafi’ouka ilayya “I
 am going to elevate you (to the skies) and then in the later
 times, I am going to perform your Tuwaffaa. (meaning he
 will give him death in the end of times).

Now since the ‘Wow’ is not meant for chronological
 order, Hazrat Ibn Abbas(r.a) was of the opinion that in the
 first instance the Messiah has been lifted/taken up and
 that his death will be accomplished in the later times.
 Further detailed explanation is available in Tabqaat
 Kubrah European edition, Volume 1, page 26.

‘It has been reported to us from Hisham ibn Sabaaiḅ,
 who heard it from his father, who himself heard from Abi
 Saleh, who heard from Ibn Abbas’. After this chain of
 transmission, a long Hadith is mentioned in which it is

explained in great detail how Hazrat

Issa(ﷺ) was elevated, its last sentence is as follows: إِنَّ اللَّهَ رَفَعَهُ
"Certainly Allah has lifted him up (to the skies Hazrat Issa(ﷺ) bin
Maryam) بِجَسَدِهِ وَانْه حَيٌّ الْآنَ وَسِيرُ جَعِ إِلَى الدُّنْيَا فَيَكُونُ فِيهَا مَلِكًا ثُمَّ
يَمُوتُ كَمَا يَمُوتُ النَّاسُ with his body and surely he is alive NOW and

later he will travel back to the terrestrial world. He will rule as a king, then he will die just like people usually die.

Readers have seen how clearly Hazrat Ibne Abbas(r.a) is giving explanations.

Now if someone still does not understand, May Allah make such an idiot understand.

Hafiz Ji's five hundred rupees reward

After a sleep of negligence as long as three months, when upon people's convulsing, his deep sleep finally broke, in his slumber, Hafiz Ji remembered his Guruji's old trick in which innocent and simple-minded people easily get trapped. If Hafiz Ji had the guts he would have come in front when I challenged him out on the very first occasion. Who am I that I should show off my intelligence or knowledge? Indeed, whatever Almighty Allah, His Messenger and his companions, and the Imams have said I would have presented that and shown to him. His reward giving strategy would have been unveiled at that very time itself. Hafiz Ji must surely crave for money for in spite of being uneducated he had to issue a pamphlet for the sake of one hundred rupees. Definitely, for the sake of

educating the Muslim children in Rose Hill, those very children who have been destroyed by the Mirzais, I would advise them to deposit five hundred rupees with some reliable person and to take this right answer. Because to make my innocent and simple brothers understand, I am writing this booklet in the path of Allah so as to uncover the conspiracies of the Mirzais and expose their tricks.

Hafiz Ji writes and he does not write on his own; rather bringing a summary of his guruji's lifelong capital of experience he says:

“Give at least one example from the Quran or Hadith or Arabic

language in which the verb Tawwaffâ is from Tafa'ul تَفَعَّلُ, and its

subject is Allah and its object is a human being and its meaning is capturing of the body instead of being seizure

of the soul.....”.

This is another matter that, maybe while writing in a sleepy state it is altogether possible that Hafiz Ji did not really understand the complete writings of Mirza Ji. Or may be that while writing he was again caught by slumber, therefore he could not quote Mirzaji's claim completely. Anyway regarding this bogus claim, first we have to see:

What does Mirza Ji mean by seizure of the soul? And according to him what does this word stands for?

(a) Everywhere the meaning of Tawaffâ has been described as death and seizure of the soul. (Azalatal Awhaam, page 866)

(b) It was used only for one same meaning, that

is “seizure of the soul and death. (Azalatal Awhaam, page 88)

(1) Azalatal Awhaam, page 335 – From the beginning till the end of the whole Quran it is established everywhere that actually the word Tawaffâ in reality implies death.

These three references prove that according to Mirza Ji, death and seizure of the soul are both the same thing. Seizure of the soul means death and death means seizure or capture of the soul.

Now consider the Ayah which Hafiz Ji has written himself. Not only me but Mirza Ji himself and his followers will be compelled to say the same thing and every translation of the Quran will give the same meaning.

Even someone with average intelligence will understand that in this verse Tawaffâ does not mean death.

هُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

Houwal lazi yatawaffaakoum billaila wa ya'lamou ma jarah'toum bin-nahaar (Surah An'aam, verse 60).

(He is the one who takes (your souls) at night (sleep) and knows whatever you have done during the day).

As per saying of Mirza Ji, can any sensible person infer here that ‘He is the one who kills you at night’ and is it true that everybody really dies every night?

Look carefully, the verb Tawaffâ comes from Tafa'ul, the subject is Allah, the object is human beings and the meaning is not death but sleep.

If the Mirzais say that metaphorically sleep can also be called death, just like Mirza Ji had said ‘Death here means sleep.’ So about this metaphorical death Mirza Ji himself had said in his own words on page 335 of his book Azaalatul Awham. He said: “Actually here Tawaffa does not mean real death, rather it means a metaphorical death which is sleep.” So either you can take the meaning of the word metaphorical from Mirza Ji’s words ‘Actually’ or you can say that sleep is in fact death or you could say Tawaffâ does not actually mean real death. Only an idiot will say that sleep is real death. Then they will have to agree that Tawaffâ does not mean death.

So while explaining the word Tawaffâ as death even according to Mirza Ji himself, this word can also imply metaphorical death, that is, sleep, then apart from the fear

that his claim of being Massih will be proven false what difficulty is preventing him from accepting that same metaphorical death, that is, sleep as regards ‘Innî Moutawwaffeeka’ whereas the Hadith reported by Imam Hassan Basri(r.a) supports this view and other reliable commentators have likewise expressed the same opinion.

So it is established and clarified now that the real meaning of Tawwaffâ is not death. Therefore, we should now see what it really means.

In the dictionaries it is found in clear terms that Tawaffâ means to take one thing at full measure, to complete.

اتَّوَفَّى أَخَذَ الشَّيْءَ وَافِيًا

How can it then mean death, this is explained clearly

by Allamah Zamakshari, whose erudition in Arabic language is even recognized by Mirza Ji, that

مِنَ الْمَجَازِ تَوَقَّى وَتَوَفَّاهُ اللَّهُ أَدْرَكَتُهُ الْوَفَاءُ

means that Tawaffâ means virtual death, metaphorical death, not real death. The meaning of virtual death or sleep etc is understood when there is a Qareena (contextual indications) or else it will remain in its original and real meaning; to understand the Holy Qur'aan and the Hadiths there is a general rule which says:

النَّصُوصُ يُحْمَلُ عَلَى ظَوَاهِرِهَا وَصَرَفُ النَّصُوصِ عَنِ ظَوَاهِرِهَا إِهْلَادٌ

(1) Nusoos (those verses of the Holy Qur'aan which are clear and explicit) will be interpreted according to their manifest meaning. To interpret Nusoos differently is equivalent to straying from

the right Path and becoming a renegade.

النَّصُوصُ يُحْمَلُ عَلَى ظَوَاهِرِهَا وَصَرَفُ النَّصُوصِ عَنِ ظَوَاهِرِهَا إِهْلَادٌ

(2) A word will carry its real and genuine meaning unless it is otherwise turned away from its original meaning by a contextual information (Quareena).

If you want to understand these matters regarding semantics and language rules in simple and clear language, then you will find that 'Tawaffâ' in its original and manifest meaning is to take to the fullest extent. So whenever this word will be used, the word used before it or after it will act as 'Quareena' and will determine its meaning and say which thing is being taken to the fullest

extent. If any word or phrase found before or after it hints that it is meaning death, then its virtual meaning will be death. If the 'Quareena' hints towards 'sleep', then it will mean sleep. In brief, the 'quareena' determines the meaning which the word ultimately acquires. For example, in this second verse:-

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ

(Surah An Nahl verse 70)

In this verse the Qareena of ' يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ ' determines the

meaning of Tawaffa to mean death. In the similar way, to manifest the meaning of death Mirza Ji has in his book Azalatul Awhaam page 330 to 332 written several verses but in all of them the words found before and after are 'Quareenas' of death, thus it will mean death. Furthermore in the following verse of the Holy Qur'aan:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ

“Allah takes away the souls at the time of their death and of those who die not, during their sleep, then He withholds that against which He has decreed death and sends back the other till an appointed time. “ [Surah Zumar verse 42]

In the very same verse there are two sides of 'Tawaffâ'. One alludes to death and the other towards the state of sleep. The thing to be understood here is that which of the two sides should be considered as true in the case of Hazrat Issâ(a.s), which state has been referred to? Just as we have told you right now that the 'Quareena' will

determine the meaning that ‘Tawaffâ’ may take; there (in the case of Hazrat Issa(a.s)) also, we will have to look at the ‘Quareena’ itself. Most probably, because of his slumber Hafiz Ji has put up a strange question like (refer to page 91): “ ...where the meaning of Tawaffa is capturing of the body instead of being seizure of the soul...?”.

{the question asked was: “Give at least one example from the Quran or Hadith or Arabic language in which the verb Tawwaffâ is from Tafa’ul تَفَعَّلُ, and its subject is Allah and its object is a human being and its meaning is capturing of the body instead of being seizure of the soul.....” .}

First of all, he should pay attention and tell who has made this claim, when and where it was claimed that the real meaning of the word ‘Tawaffa’ is only capturing of the body. [Maulana Abdul Aleem Siddiqui Madani(R.A) is trying to say that he never said that ‘Tawaffa’ means capturing the body. For this reason, he said that Hafiz Ji raises strange questions.]

According to the Muslims, in the light of dictionary and semantics, the original meaning of ‘Tawaffâ’ is only to take to the fullest extent. If someone has the guts and courage let him show us where the meaning of ‘Tawaffâ’, instead of being to take to the fullest extent, means death only. Our claim is that the ‘Quareena’ which accompanies ‘taking’ will determine the meaning of that ‘taking’. Now let us see what ‘Quareena’ was used in the verse relating the promise of ‘MoutawaffeeKa’ regarding Hazrat Issâ(a.s)?

يَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

{Please note that for the translation of this verse, for the sake of providing complete proof I am hereby giving the translation which was made by first caliph of Mirza Ji.}

“O Issâ, I am taking you, I am elevating you even more towards Me”

Now let's see the 'Quareena':

1. Allah is addressing Himself to Hazrat 'Issâ(a.s). This is a name. Of whom? Both the soul and body.
2. On whom will the 'Tawaffâ' (to take fully) imply? On the whole being of Hazrat 'Issâ(a.s), that is, both his body and soul.
3. What is going to be elevated? Both the body and soul.

4. 'Tawaffâ' (to take fully) and Rafa' (elevating body and soul), both, towards whom are they supposed to take place? Towards Almighty Allah.

So these 'Quareenas' (contextual indications) have made it absolutely clear now that this 'Tawaffâ' was a unique kind of 'Tawaffâ' in which there was neither a state of sleep nor death. In fact, it was a completely different kind of 'Tawaffâ', that is, 'Tawaffâ' combined with elevation and this was really something special for Hazrat Issâ(a.s) just like his miraculous birth without a father was something special for him only. To look for a similar 'Tawaffâ' for another person in the Holy Qur'aan or the Hadiths is pure stupidity, nay, it is tantamount to deceit and fraud. Such a glorious promise of 'Tawaffâ' has not been meted to anyone else nor has anyone been given such

a 'Tawaffâ'. In fact, just as the way he was born was miraculous, likewise his 'Tawaffâ' also was miraculous and wonderful. On this matter, I remember that one man in India, while proving with clear arguments that the Massih(a.s) is still living in an elevated world had in reply to the challenge of the Mirzaïs, himself challenged the Mirzaï people with a reward of one thousand rupees that if the action of 'Tawaffâ' is used together with 'Rafa' (elevation) and the subject of both actions is Allah, the object being a singular living entity, then the meaning of 'Tawaffâ' in that case would only be 'Tawaffa' with 'Rafa' (taking completely by elevating bodily) and without any other implication. He added that if any Mirzaï could show him a single place in the Holy Qur'aan where the contrary of this can be established, he would offer him a reward of one thousand rupees. This challenge has seen many years pass, but up to now not a single Mirzaï has been able to

muster the courage to give a reply.

All Muslims throughout the world are fully convinced and have faith that without doubt Hazrat 'Issa(a.s) [Prophet Jesus] was also a human being, servant of Allah and a very great Messenger of Allah. No doubt, according to the sayings and Hadiths of the one who knows the past, present and future, the Chief of humanity and the Jinns, the Beloved Prophet Sayyiduna Hazrat Muhammad(s.a.w), Hazrat 'Issâ(a.s) will come again into this world, he will perform Nikah. He will kill the Dajjal, then he will die in Madina Munawwara itself and will be buried in his earmarked blessed tomb.

Hafiz Ji, has mentioned the verse كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (Surah Ale

Imran verse 185). Mirza Ji has spent out of all his energy compiling so many such verses, but all his efforts

went useless. This is because, it would have been fitting to present them if Muslims believed that Hazrat Issâ(a.s) would never taste death. No doubt, no doubt, that return to Allah (that is death), after which there is no possibility of returning to this world, will definitely take place. For the time being, he has only been elevated towards Almighty Allah.

To say “If it was Allah’s practice to keep a Prophet alive for the future, then He would have kept alive the One who is Mercy for the worlds (May my father and mother be sacrificed for him). Such a reasoning is based on ignorance of the Book (Qur’aan) and the Sunnah. What if tomorrow someone should say that if it is Allah’s practice to bring a Prophet born without a father, then he should have sent the Holy Prophet, Mercy to the worlds, without a father. In the same way the other miracles of

Prophets(a.s) can also be mentioned. But the whole world knows that Hazrat ‘Issâ(a.s)’s miraculous heavenly elevation and his eventual return on earth was meant rightly to highlight and express the greatness of the Prophet Muhammad(s.a.w). That is, consider the fact that a great Prophet of the Bani Isra’eel is also coming to this world as a ‘Khalifa’ and representative of Huzoor Nabi-e-Kareem(s.a.w) to render immense services for the cause of Islam; so that those people of the Bani Isra’eel who are afflicted with the disease of racial superiority complex and who used to affirm that they do not accept a prophet who is born among the Bani Isma’eel might have their necks bowed down. When they will see an Israelite Prophet, Hazrat Massih Nâsiri(a.s) follow the Mercy(s.a.w) of the worlds, the Master(s.a.w) of the Messengers to become his vice-gerent, then all of them will embrace Islam and will understand that this Prophet [Rassoolullah(s.a.w)] is the

Prophet of the whole universe; in his Ummah there is no difference between black and white, no superiority of race or caste. All of them will embrace his religion equally and the whole world will be part of his Ummah.

The Holy Prophet(ﷺ) said بعث الى الاسود والاحمر "I have been sent to the black people and the red, to all people". The Holy Prophet(s.a.w) has eradicated racial discrimination. Now if the Mirzaï leaders are bent to present their fake and baseless Massih in opposition to the real and veracious Massih Nâsiri(a.s) and bear him enmity, so be it. And if their blind followers, on the very basis of this enmity speak ill of him in such words as, 'We don't need any prophet of the Bani Isra'eel', what can we do? The Prophet of the whole universe, may my father and mother be sacrificed for him, has long ago replied to this baseless point of view, when he said :

انا اولى الناس بعيسى بن مريم

"I have the best claim to Issa(a.s), son of Maryam". It is verily to manifest the greatness of the Chief of the Messengers(s.a.w) that the Lord of Honour has in His Divine Wisdom decided that at the time of the manifestation of Hazrat Imam Mahdi the descent of Hazrat 'Issâ Nâsiri(a.s) will also take place so that the whole world might witness a Fatimi descendant, Muhammad Ibn Abdullah Mahdi performing Imamatus and a Prophet of the Bani Isra'eel following him as a Muqtadi. If a new Prophet endowed with Shariat were to come after the Holy Prophet(s.a.w), then:

This would be contrary to the promise of Seal of Prophethood.

The need for an update of this Shari'at would go

against the promise that this religion has been completed.

1. If a new Prophet without Shari'at were to come, then:
2. It would be against the promise of Seal of Prophets.

Such kind of prophets did come after other prophets. If the Holy Prophet(s.a.w) were to be similarly followed by such types of prophets, then there would no longer be the status that his Prophethood is unique and special.

The Chief of the Messengers(s.a.w), the Prophet of Prophets, whose prophethood was accepted on oath by all the Prophets and Messengers (Yaum-e-Mithâq), has this distinguished honour and special status manifested in the form that a great Prophet, who had originally come with Shari'at (but whose Shari'at is now abrogated, and integrated with the Mustaphawi Shari'at) will come again

but as a follower and as one who fulfils the prediction

يكون خليفتي على امتي [He will be a vice-gerent upon my

Ummah]. For this reason, while describing this rapturous moment, that time of extreme joy and happiness, the Holy Prophet(s.a.w) said:

عن أبي هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم كيف انتم اذا نزل عيسى ابن مريم من السماء فيكم وامامكم منكم

That time, how happy would you feel when Hazrat 'Issâ(a.s) bin Maryam will descend upon you from the skies and your Imam will be from among yourselves. [Baihaqi page 301]

اللهم امنا وصدقنا بما اخبرنا نبينا صلى الله عليه وسلم

O our Lord! We have believed and we bear witness to what has been told to us by our Beloved Prophet(s.a.w).

اللهم امنا وصدقنا بما اخبرنا نبينا صلى الله عليه وسلم

Concerning the above Hadiths, Hafiz Ji has taken the undue trouble to say: “These are not reliable authentic narrations, they are not found in the Sahah Sitta, and also the Quran is contradicting them and the authentic hadiths also are against them.”

Here I must say that Hafiz Ji has not discharged the rights of being a *bona fide* student of Mirza Ji. He should have said only what Mirza Ji used to say on such occasions. Actually, whenever the Ulema presented some Hadiths to explain the Divine Word (Qur’aan) and Mirza Ji was thus silenced, he (Mirza Ji) used to spring up to say: “The one who has come here as arbiter, he has the authority after obtaining knowledge from Allah, to either accept or reject any of the Hadiths tabled from the store of Hadiths.” [Hashiya Tohfa-e-Golrawiya, page 10].

“As for the other Hadiths, I just throw them away as rejects.” [I’jaz Ahmadi, page 30]

Of course, the Muslims understand the Holy Qur’aan in the same manner that Huzoor, Possessor of the Revelation and the Book has explained in his various Hadiths. Now when Mirza Ji has himself said about the Qur’aan that, “It has been taken away from earth. I have brought it back from the skies”, so for him to reject the Hadiths was really no big deal.

Perhaps Hafiz Ji does not even know, but in fact even someone who has very little knowledge about religion knows that to say “there are no reliable authentic narrations”, except the Hadiths found in the Sahah Sitta, all Hadiths are not reliable, and even in the Sahah Sitta, don’t we have any Hadith whose line of reporting is weak?” [May Allah protect us from such a calamitous

ignorance].

First of all, allow me to show that the first Hadith was reported with full chain of authenticity by Allamah Ibn Kathir and also by Ibn Jarir in their respective commentaries. Here is one example:

قال ابن ابي حاتم حدثنا ابي حدثنا احمد بن عبد الرحمن حدثنا عبد
الله بن ابي جعفر عن ابيه حدثنا الربيع بن انس عن الحسن قال قال

رسول الله صلى الله عليه وسلم لليهود ان عيسى لم يميت وانه راجع
اليكم قبل يوم القيمة

The Holy Prophet(s.a.w) said to the Jews: “No doubt, Jesus [Hazrat ‘Issa(a.s)] did not die, and without doubt, he is going to come back to you before the Last Day.”

The story of the Christian delegation of the Bani

Najran coming to see the Holy Prophet(s.a.w) is so famous in the books of Seerah that even those who have the least interest in the history of Islam would know about it very well. Ibn Hisham has related it in detail, whoever wants to see can do so. I have related only part of this event which was relevant to our topic of discussion, now let us see its full chain of transmission and proof.

اخرج ابن جرير وابن ابي حاتم عن الربيع قال ان النصراني اتوا رسول
الله صلى الله عليه وسلم فخاصموا في عيسى بن مريم عليهما السلام
وقالوا له من ابوه وقالوا على الله لكذب والبهتان فقال لهم النبي صلى
الله عليه وسلم الستم تعلمون انه لا يكون ولد الا وهو يشبه اباه قالو
بلى قال الستم تعلمون ان ربنا حي لا يموت وان عيسى ياتي عليه الفنا
قالوا بلى

A delegation of Christians came to meet the Holy

Prophet(s.a.w) and started to argue on the topic of Hazrat 'Issâ(a.s). They said, "Tell us who is his father?" Then they said a lie and blasphemy on Allah (that is, they said, Jesus was the son of Allah). The Holy Prophet(s.a.w) told them, "Don't you know that the son always takes after the father?" They said yes. The Holy Prophet(s.a.w) asked them, "Don't you know that our Lord is Living in such a way that He will never die and without doubt Hazrat 'Issâ(a.s) will certainly return one day to taste death." They said, "Yes, without doubt."

Oh how strange, that the real Massih says yes to the Holy Prophet(s.a.w) and the followers of the fake Massih continue to say 'no' indefinitely.

Huzoor(s.a.w) said that he had not yet died, but he will die later (in the later times), and they keep repeating, no he will not die, he is already dead. Hafiz Ji's just saying

"Quran is rejecting this, authentic Hadiths are rejecting this" is but only saying lightly. If he had the guts, he should have shown at least one verse of the

Quran where it is written ان عيسى مات which means 'Certainly,

'Issâ has died'. In the Holy Qur'aan, there is not a single place where the word death has been used for Hazrat 'Issâ(a.s) except where there is mention about his second coming and the fact that all the people of the Book will have faith in him, that is,

ان من اهل الكتاب الا ليؤمنن به قبل موته

(Surah Nisâ, V 150).

Here also, I am using the translation which the first Khalifa of Mirza Sahib has given. Maybe after looking at it, the Mirzaïs themselves may find guidance and salvation.

[Fazul Khitaab, vol 4 page 80]

“Not a single one will remain from the people of the Book without all of them having believed together with him [Hazrat ‘Issâ(a.s)], before the latter’s death.”

Regarding the meaning of Tawaffâ, we have already elaborated quite enough on it.

Hafiz Ji has used the term ‘authentic Hadiths’ but he could not support his claim even by quoting at least one such Hadith where it is mentioned that ‘Hazrat ‘Issâ(a.s) ibn Maryam has died’? The Muslim scholars have been challenging the Mirzaïs for years now to present one Hadith which is as authentic as the one I have just presented, to show where it is mentioned that ‘Hazrat ‘Issâ(a.s) ibn Maryam has died’ but till now no one has been able to do so nor can they. Of course, they have no hesitation to change the meaning of Quranic verses and

Hadiths to interpret them according to their personal opinion.

In the authentic Hadiths it is related that Hazrat ‘Issa(a.s) ibn Maryam will descend from the skies upon the minaret of eastern Damascus by resting his hands upon the shoulders of two angels; he will kill Dajjal at Babul Lud; he will live around 40 to 45 years. He will go to the luminous grave of the Holy Prophet(s.a.w) and will send salaams to him. Then he will die in Madina Munawwara itself. He will be buried in the mausoleum of the Holy Prophet(s.a.w) in such a way that his tomb will be the fourth one. [Abridged]

What could be a greater fraud and deception that Mirza Ji should try to falsify language, grammar and semantics, names and even publish a new dictionary. What is really strange is to see such people who witness

his openly deceitful acts and yet they fall into his trap and even after so much explaining they can't find the right way.

Some 'pearls' from the Mirzai dictionary

'Issa ibn Maryam
Ghaseety

Ghulam Ahmad bin

Two angels
Mohammad Hassan

Nooruddeen and

Kid'a

Qadian

Babul Lad

City of Ludhiana

Minaret Place of light (the minaret which Mirza Ji had built from charity money)

Damascus
Massih

Manifestation of the

Shareef

Mughal family

Tomb (Qabr)
Paradise or hell

a piece of either

Qur'aan
(Ma'azallah)

The one brought from the skies by Mirza Ji

Hadith That which is not rejected by Mirza Ji

And so many others are from the superstitions. *Laa Hawla wa laa quwwata illa billaahil 'aliyyil 'azweem.*

Sermon/Khutba of Imam Hasan

Hafiz Ji came across a few words from the sermon of Hazrat Imam Hassan (May Allah bless him and his father). So without thinking, he just blindly quoted from it perhaps to show at least one proof about the death of the Messiah(a.s). If he had some intelligence and the least Arabic knowledge he would have realized that by mentioning the death of Hazrat Ali(r.a), Imam Hasan was only emphasizing on the importance of history and he did not use the same word for Hazrat Issa(a.s) ; instead he used the word Ourouj. If both had the same meaning and characteristic, he would have used only one word. The

elevation of Hazrat 'Issâ(a.s) has been so popular since the time of the Sahaba and Tab'e'in that whenever this event was mentioned or referred to under any circumstance over the centuries, everyone's feeling and understanding was inevitably associated to the 'Ourouj (elevation). The same words have been used in Imam Hasan's Khutba. Hafiz Ji mentioned before about Hazrat Ibn Abbas(r.a). I have already presented his faith. Now he is referring to Imam Hasan(a.s). Let us therefore see what his faith is as well:

Mishkaat Shareef, Vol 4, page 583

Imam Hasan al Mujtaba(a.s) narrates that the Holy Prophet(s.a.w) said:

كَيْفَ تُهْلِكُ أُمَّةً أَنَا أَوْلَاهَا وَالْمَهْدِيُّ وَسَطُهَا وَالْمَسِيحُ آخِرُهَا .

“How can that Ummah perish when I am in its first position, in the middle there is Imam Mahdi and in the

end there there is the Massih(a.s).”

{Please note that this Hadith clears the point that Imam Mahdi and Hazrat Massih(a.s) are two different persons. It has long been a Mirzaï deceit to present Imam Mahdi and the Massih as one and the same person. }

Age of the Massih(a.s)

In order to prove the death of the Massih Hafiz Sahab has presented a report from Hujaj-ul-Kiraamah. (Perhaps, in his opinion, this book is included in the Saha-Sitta because as per his own saying, authentic Hadiths can only be found in the Saha-Sitta). The reseach scholars have gathered all such types of Hadiths in which the span of the life of Hazrat Massih(a.s) has been mentioned. And after making a conciliation among several narrations the decision that was reached can be summarized thus: It was found that his whole lifespan is 120 years and this includes

the time he has already spent in this world and the time he will spend in future. Hafiz Ji has the same common disease of the Mirzais; relating only part of a Hadith and not giving its full reference. Researching, examining whole sentences and making conciliations is the work of true qualified Ulemas. Hafiz Ji has nothing to do with it. My writing is getting too long; or else I would have elaborated on this issue.

The tomb of the Massih(a.s)

Those who attended my lecture will remember that while translating the Hadith I said that Hazrat Issa(a.s) will be buried in the mausoleum (maqbarah) of the Holy Prophet(s.a.w). And the

difference between a mausoleum (مقبره) and a grave (قبر) is known to

anyone who has a minimum knowledge of Urdu. Now

look at the trickery of Hafiz Ji how he firstly altered my words, then he managed to carve out this monstrous stupidity “Who among the Muslims will dare dig (shahid) the grave of the Holy Prophet(s.a.w).” Then he gave a new definition for ‘Qabr’ which he found while searching blindly in the Mirzai dictionary. This distortion also did not do him any favour; on the contrary it was instrumental in bringing shame on him as you will see very soon.

In reply to all those nonsensical writings of his, I am going to present to my readers in a brief form that decision which is available from the Hadiths and reports of the Sahabas. How Hafiz Ji changes the apparent meaning of a word, and gives personal interpretation to it you have seen already; this distortion is apostasy. Whether it concerns matters of jurisprudence or apostasy, we have to look for the clear meaning of the words of Hadith from the reports

of the Sahabas.

Imam Bukhari, whose commentary as well as reporting of Hadith are fully trusted by Hafiz Ji and all Mirzais, writes the following in his historical account: (The author of Durré Manthoor, reports it in clear words in Vol 2 page 245) :

اخرج البخارى فى تاريخه عن عبد الله بن سلام قال يدفن عيسى عليه السلام
معه رسول الله صلى الله عليه وسلم واى بكر وعمر فيكون قبراً رابعاً

Hazrat Abdullah Ibn Salaam(r.a), who was the greatest scholar among the Jews, was considered as a great master of both the Torah and Gospels (Injil). He also became one of the foremost companions of the Holy Prophet(s.a.w). This Abdullah Ibn Salaam(r.a) has reported that Hazrat Issa(a.s) will be buried at the side of the Holy Prophet(s.a.w), Hazrat Abu Bakr(r.a) and Hazrat

Umar(r.a). His tomb will be the fourth one in that mausoleum.

On this particular topic there is a 'Marfu' Hadith which has been narrated by Allamah Ibn Jawzi in his book Al-Wafa whereby it is reported that Holy Prophet(s.a.w) has said:

ينزل عيسى بن مريم الى الارض فيتزوج ويولد له ويمكث خمسا واربعين سنة ثم يموت فيدفن معي في قبري فاقوم انا وعيسى بن مريم في قبر واحد بين ابي بكر وعمر

That is Hazrat Issa(a.s) will come back to earth, he will get married and have children. Then after 45 years, he will die. He will be buried along with me in my mausoleum. On the Day of Judgement Hazrat 'Issa(a.s) bin Maryam and I will rise from the same mausoleum in between Hazrat Abu Bakr(r.a) and Hazrat Umar(r.a).

{ NB: A 'Marfu' Hadith is one whose chain of transmitters goes back to the Holy Prophet(s.a.w). }

To what extent can Hafiz Ji deny all these Hadiths? And Hadith itself does not indeed leave any room for his alterations. He defined Qabr (grave) as 'garden in paradise' whereas the meaning of the word 'qabr' was never made for this, nor has it ever been used as such. This meaning of 'qabr' is not found in any dictionary nor is there any idiom in the Arabic language like this. Then what will he do with the word 'Dafann' (to bury)? In which country do we say that to bury means to take rest in a garden? If it is a unique way of talking for people in Qadian, it should not be surprising because everything over there tends to be tupsy turvy. In no part of the world indeed is the word 'bury' defined as stroll or rest. Then how can this definition of Qabr as 'garden in paradise'

match with the wording about the fourth grave?

(فيكون قبراً رابعاً)

Also, what does this way of counting graves in paradise imply? Don't you (Hafiz Ji) feel any shame while openly attempting these changes in meaning – and such drastic and false changes that even the biggest ignoramus will not dare do such a thing.

It is mentioned in the Hadith that Hazrat Issa(a.s) will surely descend to the world; he will get married, he will have children and after living in this world for 45 years, he will die. [The Holy Prophet(s.a.w) said] He will spend 45 years in this world, then he will die and he will be buried in my mausoleum. On such an occasion, even the most simple-minded person will not say that Qabr here does not mean burial place but rather a garden in

paradise. By the way, the garden of paradise has been prepared even for the servants of these great people and their own graves have been transformed into gardens of paradise. But in no way can the clear meaning of Qabr (grave) be refused.

The Hadith further mentions that on the Day of Judgment, Hazrat 'Issa(a.s) and the Holy Prophet(s.a.w) will rise from the same mausoleum, in between Hazrat Abu Bakr Siddique(r.a) and Hazrat Umar bin Khattab(r.a). Now, at this point if they do not accept the real meaning of Qabr and insist on 'Garden of paradise', how will they account for this and interpret this Hadith. (Because) Each and every word of this Hadith is showing Hafiz Ji to be clearly in the wrong. I am stunned by the shamelessness with which Mirzais utter such falsehood openly and I wonder where they get the courage to do such a thing.

Hafiz Ji tried by all means to falsify another Hadith that I have cited. However if the poor gentleman had studied the science of Hadith he would have learnt the skills of discussing about them. On purely adversarial basis, he unjustly took the trouble to say that the Hadith in question is not authentic. Better for him if he had said the same as Mirza Ji taught him, that is, "Whatever Hadith is against his opinion he throws it into the bin". (Ma'az Allah). He unjustly defames the author of Kanz-ul-'Ummaal and declares all the narrations of Ibn 'Asakir as being not trustworthy but he does not have the ability to understand the very simple things that even declaring a particular book as unreliable does not entail that the Hadiths therein are weak and even if he were to ambiguously criticize any one particular Hadith, this ambiguous criticism of his could never result in making this Hadith unreliable. And ambiguous criticism cannot

turn any particular Hadith into unreliability otherwise anyone could say about any Hadith that it is not reliable. Have you (Hafiz Ji) ever learnt, even in your dreams, anything about the principles of Hadith study? If you had some knowledge, you should have written the reasons for considering this Hadith as weak. Whereas when on this (particular) topic there are so many authentic Hadiths, and there is the Ummah's consensus about their authenticity, how then can you possibly reject them now?

Let's assume that on this topic there were no other Hadiths, except this one and that also being weak (Za'if). Could we reject it? According to Mirza Sahib himself, it was actually a Hadith, not the blabbering of someone claiming to be the Mahdi and Massih, so why can't this Hadith be accepted? A Za'if Hadith is overlooked only when it contradicts strong, reliable and authentic Hadiths.

Where is the contradiction of this Hadith? What a pity it is that because of ignorance and interfering with faculties of deep knowledge for people to lose one's faith. May Allah give guidance.

Referring to the Hadith of the Muwatta of Imam Maalik and inferring from it that Fate had decided that there would be only three graves in the house of Sayyidatuna Aïsha(r.a) is sufficient proof of Hafiz Ji's even greater ignorance. There is no trace of this in the Hadiths; this is pure slander and false accusation. If he has some sense of shame, let him show the words in any Hadith whose translation would mean that in the room of Hazrat Siddiqua(r.a) it has been decided by destiny that there will be no more than three graves. In fact, his religion is entirely based on such false accusations and calumnies.

The proof of existence of one thing does not preclude

the existence of another thing, this is a basic principle of knowledge. If you (Hafiz Ji) were not able to understand this then it was beyond your comprehension that to receive the news of someone's birth in dream did not mean that the person would not beget another child. The news of the birth of Imam Hasan was announced through a dream. Did that mean that the First Lady of Paradise, Sayyidatuna Bibi Fatima(r.a) would not get any other child? If Hazrat Aisha Siddiqua(r.a) dreamt that her blessed house had become the burial places of Huzoor Master of the universe(s.a.w) and of the two great blessed Sheikhs(r.a), it clearly meant that three persons would be rested there during her lifetime. It does not mean that there would be no more graves there later. Hazrat Massih(a.s) was not to be buried there during her lifetime. That is why this has not been mentioned in her dream and there is no need also for that to be mentioned, when there

are so many authentic Hadiths clearly mentioning this fact. Shall we then reject all those Hadiths only because it has not been mentioned in the dream of Hazrat Aisha(r.a)?

The fact which demands special attention is: Will Mirzais ever understand any Hadith? They have never understood nor will they in the future. For understanding of religion to be possible, it is necessary to have faith. When faith itself is absent, how can we possibly expect them to understand the stipulations.

How can Mirza Ji and his followers understand Hadiths whereas according to Hafiz Ji, Mirza Ji himself could not even understand the words of the Holy Quran for quite a long time; in fact even the one who bestowed him with revelation did not explain anything to him; for years he was left in such a condition of faith which

according to his second caliph was a faith similar to that of the idolaters and associationists (Mushrikeen). Hafiz Ji claims that “Until Allah Almighty had not given Mirza Sahib knowledge in very clear terms, he also was following the customary belief of the Muslims.” Has Hafiz Ji assumed that there is no intelligent person left in this world who would know about such a big matter that in any thing whether there is order for Halaal (allowed) or Haraam (forbidden) or Ja’iz (permitted) and Naja’iz (restricted) is one thing and a historical event but in fact the dictionary meaning of a single word is something else. Mirza Ji claims that “Tawaffâ actually means death”. According to him all the verses, the Hadiths and dictionaries corroborate the same fact. Therefore, from this it is proven that:

(1) For a very long time, for years and years, Mirza Ji

according to his own saying, has misunderstood all verses, Hadiths and Arabic dictionaries. During that time, he also believed that the meaning of the word Tawaffâ from the Quranic verses, the Hadiths and from the Arabic dictionary was not in reality death. Now after he was able to 'really' understand the meaning of that word, it was neither from the Quranic verses, nor from the Hadiths, nor from the Arabic dictionary but by his own inspiration only that he came to the conclusion that Hazrat Massih Ibn Maryam was dead. From this inspiration Mirza Ji understood that "Tawaffâ" in 'reality' means death.

Alright, from this point now, the Mirzaïs have no concern with the Holy Qur'aan, nor the Hadiths and not even the Arabic dictionary. We only need to gauge whether the revelation Mirza Ji claims to have received is true or false, whether it is from Almighty God or Satan. Allah has

already told us in the Holy Qur'aan how this distinction can be made:

"If this Quran came from someone else than Allah you would find many contradictions in it." (Surah An-Nissaa, verse 86)

لو كان من عند غير الله لوجدوا فيه اختلافاً كثيراً

This means revelations which contain contradictions cannot be from Allah. I invite people who have a sense of justice to pay attention to the fact that the meaning that was given to the revelation "Inni Moutawaffika" was "I am going to give you death." Thus according to Mirza Ji Hazrat Issa(a.s) is dead.

Now have a look at a second self-conceited revelation. Mirza Sahib writes in Barahine Ahmadiya, page 519: "Later I got this revelation: "Ya 'Issâ innî

moutawaffika wa raafi'ouka ilayya.” O ‘Issâ (Here ‘Issâ refers to Mirza Sahib himself since he is the recipient of the revelation – Ma’az Allah) I will give you complete reward, O Issa (again referring to Mirza) I will give you full favour and I will elevate you to Me.”

For Allah’s sake! Justice is required. If you look carefully, you can see that in this supposed revelation when the word “Moutawaffika” is used for Mirza Sahib then in the revelation itself its meaning is told to be “I will give you complete reward”. It has further been interpreted as “I will give you complete favour”. And when the same divine revelation refers to Hazrat ‘Issâ(a.s) Ibn Maryam in the Holy Qur’aan, then it is interpreted in Mirza Ji’s own self-conceited revelation that it implied that Hazrat ‘Issâ(a.s) is dead. The same word when used as revelation for Mirza Ji, is interpreted by the one sending the

revelation in a different way; when the same word, in the very same way and style in the same book, is used for Hazrat ‘Issâ(a.s), then the one sending the revelation gives it a completely different meaning. So either the one who is sending revelations to Mirza Ji is hereby proved beyond doubt to be a liar or the one who claims to have received the revelation is himself a fraud and liar.

Revelation from the true God (Allah) is always true.

In this context I am convinced that in their future publications, when discussing the meaning of ‘Tawaffâ’, the Mirzaïs will add this condition to the already existing conditions. They will say that it comes from the verb “Tafal”, and when its subject is Allah and its object is specifically Hazrat ‘Issâ(a.s) Ibn Maryam Nâsiri, then it can only mean death. Otherwise if they do not put this

condition, then in reply to their challenge Mirza Ji's self proclaimed revelation in Barahine Ahmadiya on page 519-557 will be presented. This is because Mirza Ji himself already claims to have received miraculous revelations and since its meaning is purportedly taken from that very revelation, therefore, there will be no room for Mirzais to refuse to accept it.

“In this writing of Hafiz Ji's he even admits that the belief of Jesus's being still alive was a traditional belief among Muslims; so Mirza Ji also believed the same.” So if Hafiz Ji agrees that it is a traditional Muslim belief that the Massih is alive, then should he not consider it as well that the belief which advocates the death of the Massih is a new strategem to contradict that traditional belief.

Now let us see what Hadith says about those who introduce in religion such new things which tend to

abolish or contradict the old ones and how we should respond to them. The Holy Prophet(s.a.w) said:

“Thirthy or more great liars will come before Dajjaal.” One Sahabi asked how they could be recognized. The Holy Prophet(s.a.w) replied “They will come to you with new things which you were not practising and believing earlier; they will use these new things to change your practices and religion. Keep away from them at all costs and oppose them by all means.” (Kanz-ul-Ummaal, page 171, Vol 7)

Readers, you have seen how the Holy Prophet(s.a.w) has warned us about every harmful thing in detail much beforehand and told us how to recognize them.

فَهَلْ أَنْتُمْ مُنْتَهُوْنَ

So will you now not desist ?

(Surah Al Maïda: V 91)

Chapter 5

Will you still not refrain from that Dajjaali mischief?

Here the refutation of Hafiz Ji's pamphlets has been completed with different topics under several headings. The last lie in his pamphlet was that "his writings have put me into trouble"; Mauritians have witnessed who was really worried and put into trouble between us, me or Hafiz Ji? The fact that I have given him a fitting reply is established by the crystal clear proofs that I have provided. Anyway I do not want to be engaged in such nonsense. He may pester me more if he wishes so but for God's sake, he should at least refrain from attacking Almighty Allah and His Beloved Prophet(s.a.w).

In spite of my numerous obligations, I had almost managed to complete off hand an extempore reply to his two pamphlets. Since I am now traveling by ship, there are crowds of Christian people all around. In my cabin alone, there are four Catholic priests. Near to my cabin is the priests' inspector and there are also several Protestant priests as well. And among the travelers, there are also quite some free thinkers as well. I am in the same state that I was in Mauritius. Everywhere there are crowds of people enquiring on different issues and I am the only one to answer. Besides being alone, the time to devote to writing with some concentration of mind is scarce. Adding to that, there is another strange issue that my right eye is aching very badly and on the other hand there is the problem of abdominal pain but by the Grace of Allah in that same condition whatever has been possible for me to write, I am hereby presenting it.

May the Master of the universe bless this work so that it might effectively fill readers' hearts with the light of guidance. After reading this, even if only one Mirzaï happens to find the right path, then this will be the best reward. What to mention about editing, I could not find time even to throw a revising glance at the script. Therefore, I would request readers to excuse me for any omission they may find and if ever there is any printing error please do not hold me responsible for it. Instead please correct them by yourself. Always remember me in your duaahs that the Master of the universe may give me the strength to fight against the enemies of religion and grant me more courage to serve the true faith in the best way.

Ameen. Thumma Ameen. Bijaahi Taha wa Yaaseen.

Swallallahou alaihi was sallam wa alaa aalihi wa swah-bihi ajma'een. Wa akhirou daawaana an-ilhamdoulillahi rabb-il aalameen.

Muhammad Abdul Aleem Siddiqui Qadri

Cabin Number 219, S S General Ward

1st May 1929

*In the name of God, Most Gracious, Most Merciful.
Praise be to Him and May God's Blessings be on His
Beloved Great Messenger.*

My dear beloved friend, the Protector of the faith, the supporter of Islamic Law and beliefs, His Eminence Maulana Al Haj Shah Muhammad Abdul 'Aleem Siddiqui Sahib, {May God's peace be on him and his family, and May God protect him against all evil and help him with His Strong Hand} has given an indeed fitting reply to the Mirzaïs during his travel by ship in between meetings with crowds of people aboard, in such a way that by and large, the reality of the matter has been exposed and the veil hiding the falsehood of Qadianism has been torn apart.

Alhamdulillah, he has ably refuted the Mirzai preacher in the best manner and the foundations of the

Mirzaï religion have now been shaken and quaked. Fluency in the style of narration, excellent flow in writing the subject, relevant topics, strengths of proofs, elegant style and polite language, each and every aspect of his work deserves praise. I earnestly pray to Allah Almighty that this writing by Maulana Sahib be instrumental as a guide to all those who have gone astray. In fact, I must say that Maulana is currently paying many great services to Islam and he has traveled to very far countries and islands, sustaining the hardships of long sea travels in order to work for the upliftment of the name of Allah and to propagate truth. May Allah give him the best rewards for his efforts.

Maulana
Moradabadi(R.A)

Muhammad

Na'eemuddeen

His Eminence Maulana Shah Muhammad Abdul Aleem Siddiqui Madani(R.A) was a very great Islamic missionary known as the 'Roving Ambassador' of Islam for his relentless efforts to bring the message of peace across the globe. A gifted orator, a great scholar and a brilliant writer he spent his whole life in the pursuit of propagation of the Message of the Beloved Prophet, Hazrat Muhammad Mustapha(S.A.W). He visited Mauritius for the first time in 1928 to spread the true Islam. He was warmly welcomed by the people of Mauritius and a very deep bond of love was established. This special bond was to strengthen further during 4 other visits, the last one being in 1953 when the Maulana left for his last world tour which ended in Madina Munawwara. There he received the supreme reward of getting his Wisaal in the blessed city of Madina Shareef and he was buried at the feet of the Mother of believers, Sayyida Aisha Siddiqua(R.A). During his very first visit, Maulana Abdul Aleem Siddiqui(R.A) was challenged by a Qadiani called Jamal Ahmad through pamphlets. The latter wanted to have a public debate but he always evaded to come in front. When Maulana Abdul Aleem Siddiqui(R.A) was about to leave Mauritius, Mr Jamal Ahmad promptly published a pamphlet to allege that the Maulana had not been able to respond to his challenge.

Since time was short, Maulana Abdul Aleem Siddiqui(R.A) decided to give a fitting and permanent reply to the Qadianis. While travelling by ship, he decided to write this booklet which comprehensively refutes all the falsities of the Qadiani religion. After going through the book, Maulana Na'eemuddin Moradabadi(R.A) is reported to have said 'let alone Mr Jamal Ahmad, even if Mirza Sahib himself were to rise from his tomb, he would not be able to refute this book of Maulana Abdul Aleem Siddiqui(R.A).

At a time when Qadianis are stealing the faith of innocent people, World Islamic Mission Mauritius, had the duty to bring to light the fallacies and deceits of Mirza Ghulam Qadiani. May people obtain the light of guidance by reading this book and return to the true path of Islam. Ameen.



Some of His other writings

English

1. Elementary teachings of Islam
2. The universal religion
3. Principles of Islam
4. Quest for true happiness
5. The forgotten path of knowledge
6. A Shavian and a theologian
7. History of the codification of Islamic law
8. Muslim role in scientific discoveries
9. How to preach Islam
10. Women and their status in Islam

Urdu

1. Zikr-e-Habeeb
2. Kitaabe Tasawwuf
3. Bahaar-e-Shabaab